





XXXV
TERUVELLIADEL.

CHAPTER XXVIII.

THIRTY-THIRD TIRUVELLIADEL.

(Plate No. 109.)

The god taught the eight great meditations.

When *Siva* was seated under the shade of a *banyan* tree, in *Kailasa*, instructing the *rishis*, the six nurses of the six-headed son of *Siva* (*Karticeya* or *Subraminiyen*) came and implored to be taught the eight forms of prayer. *Siva* told them to reverence *Parvati*, and then they would learn the prayers well. But while he was teaching them they did not pay proper attention, in consequence of which the god, becoming angry, denounced, as a malediction, "That they should become large stones under *banyan* trees, (*ficus religiosa*,) near *Madura*, for a thousand years." On this they fell down before him and besought his mercy. He replied, "After a thousand years I will come to *Madura* and restore you to your proper shape." Accordingly they suffered the punishment denounced; and after the thousand years were past, the god came in the shape of a religious devotee, restored the petrifications to the human form, and taught them the eight great meditations, or prayers; after which they prospered.

THIRTY-FOURTH TIRUVELLIADEL.

(Plate No. 110.)

The god opened the north gate, and showed the temple to the Soren king, closing the gate afterwards with the bullock-seal.

A *Soren* king, who in consequence of clearing the forest for building the capital of *Kanchi* (*Conjeveram*) obtained the name of *Kadu-vettiya-soren*, being a devotee of *Siva*, and reading with pleasure the account of the sacred amusements, and other religious books of the *Siva* class, felt a great desire to see the temple at *Madura*; but not knowing how to accomplish this object, (from existing hostility,) he pondered a long time over it. At length the god, in the form of a religious ascetic, appeared to him in a dream, and bid him go and visit *Madura* without any fear. On awaking, the king was both astonished and rejoiced. In obedience to the injunction he set out on horseback, unaccompanied, and after passing hills and forests, came to the north bank of the river *Vygai*, which river was then very full and impassable. While halting on the north bank, the god appeared in the night, put on the *Soren* king's forehead the *Saiva* mark, and carrying him over the river, opened the north gate and showed him every part of the temple. On returning,

and dismissing the king, the god put on the gate a seal having the impression of the bullock, (the *vahan* of *Siva*,) and left all carefully closed. In the morning when the guards came they were astonished to find the seal changed during the night; and on going to the other gates found that there the seals which had been applied were not altered. A report being made to the *Pandion* king, he came to examine into the circumstance; and with a view to discover how this wonder had been accomplished, he gave himself to fasting and prayer, with prostration on the ground in the temple. The god appeared to him in vision, and explained to the king that he himself had admitted the *Soren* king, and sealed the gate with the bullock-seal. The king made this miracle known every where, and after living some time happily, he associated with himself his son, named *Rajendra-Pandion*, causing him to be crowned; and he himself then obtained a place of note in the *Swerga-logam*, (or heaven of *Indra*): that is, he died.

THIRTY-FIFTH TIRUVELLIADEL.

(Plate No. 111.)

The god preserved the Pandion's army by the miraculous appearance of a booth for giving away water.

The before-mentioned *Soren* king was allowed to come occasionally to visit the temple; and some mutual regulations of peace and good faith were made by the two kings. The *Soren* king designed to give his daughter in marriage to the *Pandion*, which the younger brother of the latter, named *Raji-Mamam*, understanding, went to *Kanchi* and surreptitiously by craft effected that marriage for himself. In consequence the *Soren* king gave indulgence to the idea of fixing his son-in-law on the *Pandion's* throne; and to this end sent, with his son-in-law, his own uncle and a large army. When the army had arrived within two *yejana* (or twenty miles) of *Madura*, the king, learning the object of the invasion, went to the temple, and said, "This *Soren* king, your devotee, with whom good faith was plighted, is now coming to dethrone me: what ought I to do?" While he thus prayed a celestial voice was heard saying, "Go out to-morrow with all your army, and I will give you the victory." The next morning the king accordingly left the fort, with an army which resembled a continuous river running into the sea. The two armies joined battle, and there was a severe combat for the space of fifteen Indian (or five English) hours. The people of both armies were fainting for thirst, when in

the midst of the *Pandion's* troops a water-booth became visible, and the god within, in the shape of a *Bramin*, caused *Ganga* in his crown of hair to pour forth her streams, which he received in his hands, and however numerous were the people that came for water they were all instantly supplied. Thus the *Pandion's* troops were enabled with renewed strength to carry on a vigorous combat, ending in the capture both of the *Soren* general and of the king's younger brother. Both of these the *Pandion* king carried before the god, and presenting them, asked what was to be done? The reply was, "You are just and merciful, do according to what is in your mind." (தீ தறமவராகுகச்சே உன்மன தெப்படியோ அப்படியேயெனக.) On receiving this oracle,* the king gave the *Soren* the escort of a few troops, and sent him back disgraced to *Kanchi*. To his own brother, he appropriated some portion of that brother's former revenues; and afterwards ruled the kingdom, even as a mother governs her family.

THIRTY-SIXTH TIRUVELLIADEL.

(Plate No. 112.)

The performance of alchymy by the god.

In a town on the stream of the *Vygai*, called *Puvana-nagar*, the god, named *Puvana-naicker*, appeared with much splendor under a fortunate conjunction of all the planets. A female dancer in the presence of this god, named *Punanail*, who was devoted to *Siva*, and had other distinguished qualifications, was very anxious that an image of the god should be made of gold, and thought much how to accomplish this wish. She meditated on *Siva*, who before had given an exhaustless purse to the *Pandion*; and one day the god appeared to her under the form of a religious ascetic. On making various inquiries, he learned what her wishes were as to the image, and directed her to bring all the metal vessels which she possessed. On her doing so, he bid her at night melt them all in the fire, assuring her that gold would come forth. She desired him to attend and direct the process, but he excused himself, saying, he was the *Sittarer* of *Madura*; on which avowal the woman discovered that this was an amusement of *Suntaresvarer*. Following his instructions, gold came forth from the melting pots, with which an image was made, that was afterwards consecrated by the *Bramins*, and thereby made the residence of the god. This god is of a form adapted to this fourth age of the world. The woman lived long, and at last attained superior happiness in another world.

* Which for ambiguity would rival every one ever pronounced at Delphos.

BRITISH CONNECTION WITH IDOLATRY.

(Continued from Page 180.)

TRIPETTY.

ANNUAL AMOUNT of the TAX ON PILGRIMS attending the TEMPLE of TRIPETTY, with an Account of the Annual Expenses from 1812-13 to 1821-29.

Years.	Amount of Tax collected.			Collector and Establishment.			Net Receipts.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.
1812-13	19,922	17	6	4,990	2	6	14,932	15	0
1813-14	22,982	15	0	5,263	10	0	18,969	2	6
1814-15	The Amount collected in these Years cannot be ascertained.			5,407	10	0			
1815-16				4,951	12	6			
1816-17				4,248	2	6			
1817-18				5,444	12	6			
1818-19				4,779	2	6			
1819-20				3,788	17	6			
1820-21				3,933	10	0			
1821-22	14,145	17	6	4,251	15	0	9,894	2	6
1822-23	18,633	0	0	4,587	5	0	14,045	15	0
1823-24	12,556	12	6	5,278	5	0	7,278	7	6
1824-25	18,028	12	6	5,330	0	0	12,698	10	0
1825-26	11,585	17	6	4,446	7	6	7,139	10	0
1826-27	16,574	0	0	3,140	12	6	13,433	7	6
1827-28	16,701	7	6	4,231	5	0	12,470	2	6
1828-29	14,101	17	6	4,022	7	5	10,079	10	0

TRIPETTY—10 Years' Net Receipts.	£.	s.	d.
The Amounts collected for an interval of 7 Years more cannot be precisely ascertained; but the united Expenses of the Collection and Establishment for those 7 Years (which are known) appear to bear so close a relation to those of the remaining 10 Years, that the average Receipts may be safely stated at.	120,941	2	6
Making a Total, for 17 Years, of.	£205,599	18	0

To prove the correctness of this estimate, the 7 Years' Collection and Establishment are 1827*l.* 17*s.* 6*d.* higher than the next 7 Years' Collection and Establishment. Total Net Receipts from Juggernaut, Gya, Allahabad, and Tripetty, in seventeen years, £912,662!!*

The following traces of British connection with Idolatry and Mahomedanism, in various parts of India, are chiefly extracted from Hamilton's Description of Hindostan, two vols., quarto, dedicated to the late Right Honorable G. Canning, President of the Board of Control, &c. &c.

"Dacca is situated about 100 miles above the mouth of the Ganges, and 180 by land from Calcutta. The Nabob of Dacca has long been celebrated for the suavity of his manners, and his steady attachment to the British Government. In 1807 an allowance of 3000 Rupees was granted to him for the repair of a building devoted to religious purposes, not only on account of the uniform propriety of his conduct, and the respectability of his character, but also as a public indication of the dispo-

* See Poynder's Speech on the Pil. Tax, Sept. 1830, (Hatchard), pp. 159—163.



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sition of the British Government to support the freedom of religious worship among all classes of their subjects.”*

“*Bate Isle.* An island situated at the western extremity of the Guzerat peninsula. Shunkowar is its proper name, and is derived from that of a Hindoo demon, so named from his dwelling in a large shunk or conch-shell, wherein he concealed the sacred Vedas, which he had stolen from Brahma. An incarnation of Vishnu, under the name of Shunk Narayan, cut open the shells and restored the Vedas to their lawful owner. The demon pleaded, as his excuse, that he hoped to have been put to death by Vishnu for the theft, which would have insured him future happiness. In consequence of this exploit, Shunk Narayan, or the destroyer of the shell demon, established his own worship on the island, where it continued paramount until the flight of another Hindoo deity, named Runchor, from Dwaraca, to escape the fury of a Mahomedan army; since which time Runchor has been supreme on Bate. In 1462 this place was taken by Sultan Mahmood Begra of Ahmedabad and Guzerat, who demolished the temples, broke the images, and gave up the country to indiscriminate plunder. In 1816 Colonel East advanced with a detachment towards the Isle of Bate, which quietly surrendered, on the promise of a suitable provision and complete security for their private property and religious establishments. An agreement was executed, by the conditions of which they engaged not to permit, instigate, or connive at any act of piracy, committed by any person under their authority, and also to abstain from plundering vessels in distress. A free or open commerce to be permitted to all British vessels paying the regulated duties. *The British, by this treaty, undertook to afford the Temple at Bate suitable protection and encouragement.*”†

“*Dwaraca.* A town and celebrated temple (named also Juggeth,) situated at the western end of the Guzerat Peninsula. It is the most sacred spot in this part of India. About 600 years ago the valued image of their god, Runchor (an incarnation of Krishna), by a manœuvre of the Brahmins was conveyed to Daccor, in Guzerat, where it still remains. After much trouble the Brahmins at Dwaraca substituted another in its stead; which unfortunately also took flight across a narrow arm of the sea, to the island of Bate, about 135 years ago, on which event another new one was placed in the temple! Dwaraca is designated by the name of the island; and, having long been the residence of Krishna, it is a celebrated place of pilgrimage for the sectaries of that religion. At Muddee, near Dwaraca, the land thieves of Oka are named *Kaba*, a Sanscrit word which signifies a seeker or searcher, on account

of the severe scrutiny all pilgrims and unprotected travellers undergo. The rags of the Byragee are carefully examined, and the ball of ashes, with which he besmears his body, is broken by these robbers, in hopes of finding some small coin concealed in it! The pirates in this part placed great reliance on the power of their deity at Dwaraca, his priests and attendants being the strongest instigators to depredation. In return they (the priests, &c.) received a certain portion of all plundered property, as a recompence for the protection received from the Idol Runchor. Before embarking, it was a common practice for the pirates to promise a larger share than the god could claim by right, if he would ensure success to their trip. Many vessels were fitted out in the name of Runchor, as sole owner, and actually belonged to the temple, which received the plunder they brought back!

“On the arrival of a pilgrim at Dwaraca, he bathes in a sacred stream, for which he pays the Dwaraca chief 4½ rupees: Brahmins only pay 3½. A visit is then made to the temple, where offerings are presented, and a certain number of Brahmins are fed. The pilgrim next proceeds to Aramra, where he receives the stamp which is made with an iron instrument, on which are engraved the shell, the ring, and the lotus flower, the insignia of the gods. The instrument is made hot, and impressed on any part of the body, but generally on the arms, and frequently leaves an impression. It is often impressed on young infants: and a pilgrim may receive not only his own stamp, but also stamps on his body for the benefit of an absent friend. The stamp costs 1½ rupee.

“The average number of pilgrims resorting annually to Dwaraca has been estimated to exceed 15,000, and the revenue derived to the temples about a lack of rupees (£12,500). It has been decreasing, as well as the number of pilgrims. In 1807 the chief of Dwaraca promised not to permit or instigate any act of piracy, and the British Government engaged to *afford the temple every suitable protection and encouragement*: a free and open commerce was permitted to vessels paying the regulated duties. The depredations by sea renewed on British property, and the predatory system into the adjacent countries commenced by land, made the conquest of Okamundel the only effectual remedy for evils of such inveteracy and duration. Dhengee was captured by Colonel East in 1816, with considerable loss; and, notwithstanding the treachery meditated by the Dwaraca chief, in consideration of the sanctity of the place,* he determined to attempt a negotiation which was finally successful. In 1817 Okamundel, with its holy places of Bate and Dwaraca, was finally transferred to the Baroda Government.†

* Hamilton's Hind., vol. i. 1820, p. 186.

† Vol. i. pp. 661, 662.

* Why such respect for this idolatrous place—a den of thieves and pirates?

† Vol. i. pp. 657—663.

"*Puttan Somnauth* is a town near the southern extremity of the Guzerat Peninsula. Somnauth is one of the twelve images of Seeb, which are said to have descended from heaven to earth; and the great fame of its temple attracted the cupidity, while it stimulated the bigotry, of Sultan Mahmood, of Ghizni. According to Mahomedan authors, the image was destroyed, but the Hindoos assert, that the god retired into the ocean! The symbol placed in the temple is deemed peculiarly propitious to those who desire offspring. It is visited by pilgrims from every quarter, who pay a trifling duty to the Nabob, for permission to perform their devotions at this favourite shrine. In 1816, through the interposition of the Bombay Presidency with the Junaghar State, arrangements were effected, tending to secure greater freedom of pilgrimage to Somnauth.*

"*Poona*, the modern capital of the Mahratta empire, is situated 100 miles from Bombay. The view from Parvate hill commands the town with all its gardens and plantations, the cantonments, and the British residency at Sungum. At the bottom of the hill is a large square field enclosed with high brick walls, where the Paishwa used to assemble the Brahmins, to whom he gave alms at the great feast, when the rainy season terminates; *who, on these occasions, begged their way from all parts of Hindostan.* When all were assembled they were shut in and marked; and as they came out, one at a time, the gratuity was given to them. Something of the same kind is still continued by the British Government. On the conquest of Poona, to conciliate the religious classes, an explicit assurance was given, that all existing establishments should be maintained, and all endowments held inviolate."†

"*Seringapatam* is the modern capital of Mysore. Hyder's palace occupies the east end of the island, and although built of mud displays considerable elegance, and is a very handsome Native structure. Adjoining is the mausoleum of Hyder, where rests all that was royal of this Mahomedan dynasty, consisting of Hyder himself, his wife, and Tippoo, who lie under tombs covered with rich cloths, at the expense of the British Government; and *the establishment of priests to offer up prayers, and of musicians to perform the Nobut (an instrument of music beaten five times a day), is retained as formerly.* Hyder's palace is now the residence of a surgeon; his seraglio, a European Hospital. Tippoo's seraglio is a barrack for artillery; his private apartments are occupied by the Resident, and his public by European troops. How greatly degraded from their ancient dignity!‡ Is not this establishment of priests supported by a Christian Government?

"*Colar* is the capital of a district of the same name,

40 miles from Bangalore. It was the birth-place of Hyder. His son, Tippoo, erected a handsome monument for him; and near it a mosque and college of Moullahs, or Mahomedan priests (with a proper establishment of musicians), were endowed *to pray for his soul: the whole of which is still continued at the expense of the British Government.**

Of the *District of Tanjore*, it is remarked; "The Mahomedans never having actually occupied this territory, or effected any permanent establishment in it, the Hindoo religion has been preserved in considerable splendour, and their ancient places of worship, with their vast endowments, remain untouched. In almost every village there is a temple, with a lofty gateway of massive but not inelegant architecture, where a great many Brahmins are maintained, either by the revenues formerly attached to them, or *by an allowance from Government.* The Brahmins are here the chief holders of land, and perform almost every office of husbandry, except holding the plough. They are all extremely loyal, on account of the protection they receive, and also *for an allowance granted by the British Government of 45,000 pagodas (about £18,000 sterling) annually, which is distributed for the support of the poorer temples.*"† How much good would this sum do in India, if expended in supporting Christian schools, and the circulation of the Bible!

The temple of *Seringham* is situated in the district of Trichinopoly, under the Madras Presidency. "The Pagoda is situated about a mile from the western extremity of the Island of Seringham. It is composed of seven square enclosures, the walls of which are 25 feet high, and 4 feet thick. These enclosures are 350 feet distant from each other, and each has four large gates with a high tower, which are placed in the middle of each side of the enclosure, and opposite to the four cardinal points. The outward wall is nearly *four miles in circumference*, and its gateway to the south is ornamented with pillars, several of which are single stones, 33 feet long, and nearly 5 feet in diameter. Those which form the roof are still larger. In the innermost enclosures are the chapels. Pilgrims resort to it from all parts of Hindostan for absolution, and none come without an offering of value. Here, as in all great Pagodas, *the Brahmins live in a subordination that knows no resistance, and slumber in voluptuousness that feels no want. At present the allowance made by the British Government for the support of the temple, and its establishment, amounts to 15,600 pagodas per annum (about £6,240 sterling.)*"‡ It is to be lamented that voluptuous Brahmins should be supported by a Christian Government, when Christianity would prove so great a blessing to the people of India.

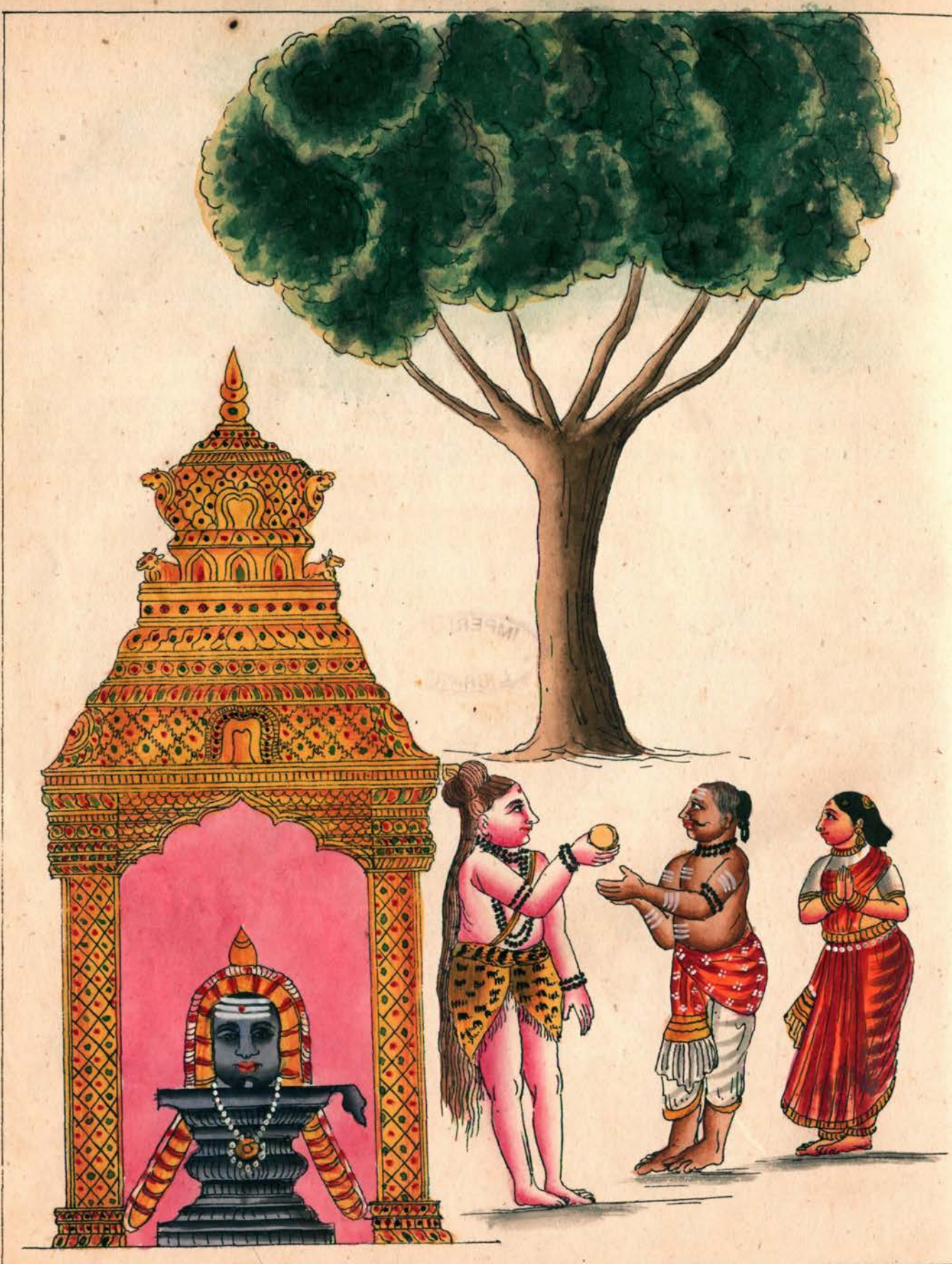
(To be continued.)

* Vol. i. p. 671. See Asi. Jour. Feb. 1827, p. 256.

† Ham. Hind., vol. ii. pp. 195, 196. ‡ p. 362.

* Ham. Hind., vol. ii. p. 374. † p. 453. ‡ p. 465.







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CHAPTER XXIX.

THIRTY-SEVENTH TIRUVELLIADEL.

(Plate No. 113.)

On the Soren King making war, both he and the Pandion fell into the Tamaripu tank, from which the Pandion was rescued.

After *Raja-purantara-Pandion* had obtained beatification, his son was named *Rajesa-Pandion*, whose son was *Raja-kembira-Pandion*; his son was *Pandia-vamasadeva-Pandion*; his son was *Purantara-sitten*; and his son was *Pandia-vamasapathagen*; concerning whom nothing particular is recorded. The son of the latter was *Suntarestara-patha-sekara-Pandion*, who while reigning manifested great regard for the *Saivas*, established an army, built pagoda-towers and choultries, and gave jewels to the god. At this time the *Soren* king, who was styled "Commander of a thousand horse," knowing the feebleness of the *Pandion's* army, set out on an invasion. The *Pandion* was informed of the circumstance; and was afterwards promised victory by a celestial voice. The *Pandion* set out with his troops, which, though few, by favor of the god appeared as though they were a great multitude; and the god on horseback, in the guise of a hunter, advanced with the *vel* (a kind of spear) in his hand, and said to the *Soren*, "You are styled commander of a thousand horse, now I am commander of an immense multitude of cavalry; find me out some equal for combat." On this challenge being given the *Soren* fled; but the god having disappeared, he turned, and losing fear, again advanced on *Madura*. The *Pandion* in turn became afraid and fled, but as there were numerous tanks filled with the *tamarai* flowers, concealing the water, to the west of the fort, the *Pandion* and his troops fell into these; and the *Soren* and his troops in pursuit also fell into the tanks. From this awkward situation the *Pandion* and his people were delivered by the favor of *Siva*; and the *Soren* with his people perished. The *Pandion* then took the spoils of the vanquished; returned to his city in triumph; and prospered for a long time.

THIRTY-EIGHTH TIRUVELLIADEL.

(Plate No. 114.)

The god gave a stock of paddy to a Vallalen.

There was a *Vallalen*, named *Nallen*, whose wife was very devout, and often insisted much on the propriety and reasonableness of feeding the followers of

the god. But both were in considerable straits and difficulties, even for their own support. After suffering hunger for some days, the man said, "We shall never have sufficient for our own livelihood and preservation, unless we feed the servants of the god." At his suggestion both himself and wife went to the temple, where, with affection, they performed the usual ceremonies; and among other things ventured to say, "It is better that we should be released from the burden of this body than remain thus." On which prayer being offered, a celestial voice was heard, saying, "I have placed in your cottage a heap of rice, which you will find to be inexhaustible. Take from it what is necessary to your own support, and give what you please to my servants." They accordingly returned home; and seeing the rice, continued very bountifully to feed the *Bramins*, the temple servants, and other needy people; using also as much as they required for themselves: thus they lived on the earth long and happily; and afterwards joined the pure beings in the world of *Siva*.

THIRTY-NINTH TIRUVELLIADEL.

(Plate No. 115.)

The god, coming as the maternal uncle of a merchant, settled a dispute.

At *Madura*, in the oil-monger's street, there lived a merchant, named *Tanapathi*, and his wife's name was *Sucili*. They were prosperous, but childless; and consequently he brought up the son of his younger sister as his own son. At length, considering that to be without a child would be injurious to him, both in this world and the next, he delivered over all his property to his foster-child, and himself with his wife set out on a pilgrimage to *Casi* (or *Benares*). But his relations forcibly deprived the child of the property, and its mother taking it to the temple there implored the compassion of *Suntarestaren*, as the common father of mankind. While sleeping in the temple, the god appeared in a dream, and assured her that he would come and effect a restoration of the property, and directed her to appeal to the king. She accordingly went to the relatives, and told them to come before the council; but they mocked her, beat her, and turned her out of doors. She went about the streets saying, "Is there no justice, no king, no god?" when one like *Tanapathi* (the merchant) came, took the child up in his lap, and inquired where were the different jewels and ornaments usually worn by the children of the

wealthy; to which the reply was, that the relations had taken them away. On this the apparent merchant effected an appeal to the king's council; but the relatives denied that this could possibly be *Tanapathi*. However, on their specifying the marks of a personal kind by which he might be identified, it was found by the council that he was not an impostor. In consequence the relations became afraid of punishment; and, by various pleas, excused themselves from further appearance. Hence the council formally decreed to restore all the property to the child; and when the decree was complete, the merchant disappeared. They now, with astonishment, recognized the interposition of the god, and informed the king, who restored all the goods as decreed. Besides, he did many good actions, and gave presents to the temple. *Sunteresvarapatha-sekara-Pandion* thus ruled some time, and after causing his son, *Vara-guna-Pandion*, to be crowned, he fell at the feet of the god; and enjoyed that beatification which knows no change.

FORTIETH TIRUVELLIADEL.

(Plate No. 116.)

The cure of Vara-guna-Pandion, and showing him the world of Siva.

While *Vara-guna-Pandion* was ruling in *Madura*, even as *Indren* rules in the heavenly world, he one day went out to hunt lions, tigers, &c. and returning home triumphantly on horseback, rode over and killed a poor *Bramin*, who was lying asleep in the road through fatigue after a long journey. The king came to his palace unconscious of what had occurred; but on some *Bramins* bringing the dead body to the gate of the palace, and stating how the circumstance had happened, the king was afraid; gave them money, and bid them do whatever was necessary as to funereal obsequies. On these being performed, they learned that the king was afflicted with the *Brahma-ashti*, an incurable disease; to cure which resort was had to feeding the *Bramins*, bathing, giving grass to cows, and the like things, usually had recourse to, but without effect, for the disorder rather increased. Thus the glory of the king became obscured, even as when the serpent *Rahu* lays hold of the moon in an eclipse. The *Bramins* consulted the *Vedas* as desired by the king, but said, "The *Brahma-ashti* is incurable, what can we do?" At length, recollecting that every step of progress towards a sight of the *Madura* god is equal in merit to an *Aswamedha-yagam*, (or sacrifice of a horse,) a sight of the god was determined on, at which time a celestial voice was heard, saying, "O king, fear not!

when you are pursuing the *Soren* king you shall come to a place where I am worshipped, named *Tiruvideimaruthur*, on the river *Caveri*; there you shall lose your disease." While the king was rejoicing in this assurance, he heard of an invasion from the *Soren* king; and going out to meet him, the *Soren* was worsted and fled. The *Pandion* pursued him till he came to the place mentioned; and then, while standing under the porch of the temple, discovered that the disease had left him. He entered, and on paying homage to the deity of the place, heard a celestial voice, saying, "O king, the disease which seized you waits in the porch of the eastern gate; do not return by that way, but go out of a western gate, and return to *Madura*." The king rendered homage; and by aid of his people made a western porch, with a tower: and bestowing many other presents, returned with his retinue to *Madura*.

While there, he felt a strong desire to see the world of *Siva*, in consequence of the many things said about it in the *Vedas*. Hence he besought the god, saying, "Show me the world where you with your followers dwell." While he was praying, the god graciously replied, "I will cause you to see it, even in this place;" and accordingly he said to *Nandi*, glowing with myriads of rays of *Siva's* world, "Show to *Vara-guna-Pandion* the world of *Siva*." The sacred bullock in consequence presented to the *Pandion's* view a sight of that world, whereby he saw the tanks of nectar; the *lotos* flowers like gold; the jewel-like forts, towers, walls and streets; the celestial bands and attendants, with *Brahma*, *Vishnu*, *Ruttiren*, beatified immortals, and his own ancestors; besides which, *Nandi* showed and explained to him many things; and among them the throne of the god and goddess: the effect of all which was to fill the king with joy; he rendered praises unutterable by any tongue; and fell down in adoration. The god knowing of this homage gave many tokens of special favor, which the *Pandion* received, and enjoyed happiness. From this time forwards *Madura* became reputed to be "both this world, and the world of *Siva*."

BRITISH CONNECTION WITH IDOLATRY.

(Continued from Page 184.)

"*Condatchy* is a bay in the island of Ceylon, and the most central rendezvous of the boats employed in the pearl fishery. The superstition of the divers renders it necessary for the Government to employ two enchanters to charm the sharks, in which they appear to be very successful, as, although they are seen, from the boats,



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TERUVELLIADEL.

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and while the diver is at the bottom, accidents rarely occur! These necromancers are all of one family, and possess the entire confidence of the natives. Two divers are attached to one stone, and go down alternately; and when 300 boats are anchored on the banks, 1,500 divers may be supposed to go down every minute; and, probably, by their noise and numbers, assist the incantations of the shark charmers! These impostors receive ten oysters from every diver's share, and the *same number are allotted for the pagodas at Ramisseram and Nagore*; besides other privileges and emoluments of very ancient date, which have been continued by the British Government.*

"Two of the villages in *Kardeh Doon*, named *Tokah* and *Casipore*, (in the country between the *Sutuleje* and *Jumna* rivers,) were granted by the first *Rajahs* of *Sirmore*, to the *Mahunt* or high priest of the temple of *Nahan*, together with various other appropriations of land and money for religious purposes; indeed, there was scarcely a part of the *Sirmore* territory that had not been rendered more or less tributary to that sacred edifice. These had been sequestered during the war, but were restored in 1816 to the *Mahunt*, which gave great satisfaction to his flock, and to the public in general."†

"*Serinagur* is the capital of the province *Gurwal*, 38 miles from *Hurdwar*. On the opposite side of the river, at the village of *Ranihut*, is a temple sacred to *Raja Ishwara*; which is principally inhabited by dancing women. The initiation into this society is performed by anointing the head with oil taken from the lamp placed before the altar; by which act they make a formal abjuration of their parents and kindred, devoting their future lives to prostitution!‡ Among the items of eleemosynary donations distributed to *Brahmins* and others by the old Governments, and continued by the British, the principal in amount is 512 rupees, which is given to various tribes of religious mendicants, who frequent a *mela* or fair, held annually near *Serinagur*."§ Ought

* Ham. Hind., vol. ii. p. 516.

† p. 620.

‡ The worship of *Brahma* is constitutionally impure. There are temples of consecration for a life of impurity: these exist at *Cambaya*, *Tivikarey*, and other places of *Hindustan*. *Tavernier* mentions the existence of this system. "From *Cambaya* you go to a little village, distant three coss, where there is a pagoda, to which all the *Indian* courtisans come to make their offerings. This pagoda is full of a great number of naked images. Among the rest there is a large figure of one that seems to resemble *Apollo*, all uncovered. Girls of eleven and twelve years old, who have been brought and educated for the purpose, are sent by their mistresses to this pagoda "to offer and to surrender themselves up to this idol." (*Tavernier's Travels in India*, p. 37, 1678.) See the *Apocraphy*, *Baruch*, ch. vi. ver. 43, and 2 *Kings*, ch. xvii. ver. 30, respecting *Succoth-benoth*; *Dubois' Manners and Institutions of Hindoos*, vol. ii. p. 370; *Hamilton's Account of Kanoje*, vol. i. 375; and *Mill's British India*, vol. i. p. 279—4to. edition. Is it possible that any man, whose mind has been cultivated under the influence of *Christian* principles, can wish such a system to be perpetuated?

§ Ham. Hind., vol. ii. pp. 640 and 647.

Britain thus to sanction and encourage obscenity? Would it be done were these things fully known? Happy day when British connection with idolatry in India is dissolved; of whose temples,* as well as those of ancient Rome, it may be said—

"Nam quo non prostat femina templo?—*Juv.*

"*Bhadrinath* is a town and temple, about eighty miles from *Almora*, in *Kumaon*. The structure of the edifice does not correspond with the reputed sanctity of the place, for the support of which large sums are annually received, independent of the *land revenue*, appropriated for its maintenance. It is built in the form of a cone, with a small cupola, surmounted by a square shelving roof of copper, over which is a gilded ball and spire; the height of the building is forty or fifty feet. The number of pilgrims who visit *Bhadrinath* annually, is estimated at 50,000. The principal idol, *Bhadrinath*, is about three feet high, cut in black stone, or marble, dressed in a suit of gold and silver brocade, the head and hands only being uncovered. His temple has more beneficed lands attached to it, than any sacred *Hindoo* establishment in this part of *India*. In 1808 it was said to possess 700 villages, which are under the jurisdiction of the high priest, who holds a paramount authority, nominally independent of the ruling power. It was determined, that the revenues of the *purgunas* appropriated to temples, and other religious buildings, should be continued, provided that the Commissioner was satisfied, that they would not be diverted from their original purpose, and (as too frequently happens) converted to a source of individual emolument. The repair of the road from *Serinagur* to *Bhadrinath*, also appeared an object of some importance, as encouraging the resort of a greater number of pilgrims, and thereby promoting the intercourse and traffic between the plains and the immense hills, whence springs the source of the *Ganges*."†

"Of the *District of Kumaon*, near the *Hymalaya* mountains, it is remarked,—"*Jaghires* and rent free lands, especially for religious purposes, were found to be extremely numerous; two entire *purgunnahs* being so appropriated. *Kuttolee* for the temple of *Bhadrinath*, and *Mysoree* for *Kedarnath*; the first yielding 1564, and the latter 1600 *Gorka* rupees. Besides these there were periodical distributions of money, for pious and charitable purposes, which could not be discontinued without exciting a feeling prejudicial to the reputation enjoyed by the British Government, of strictly respecting the rights, privileges, and religious institutions of every class of their Native subjects. Most of the above appropriations were, in consequence, confirmed, no claims

* Ham. Hind., vol. ii. p. 638.

† Miss. Reg. Dec. 1831, 541, 542.

being rejected, excepting such as rested on grounds of very questionable validity. It was however thought most eligible, to endeavour to commute the grants of land for regular payments in money, an arrangement equally advantageous to the grantees, and convenient to the Government.*

"In the south *Mahratta* country a variety of penances are undertaken by pilgrims, at the shrine of the goddess *Yelhera*, which cannot be performed in the presence of the idol without a large pecuniary sacrifice. For the enviable felicity of swinging aloft in the air, by means of an iron hook fixed in the fleshy part of the loins, at the end of a beam revolving horizontally on a point, a fee of no less than ten rupees is exacted; and the smaller fee of two rupees for the no less honourable display of swinging on a smaller beam, with the head downwards, and the hook attached to the foot. The distinction of sticking a fork through the hand, is attainable at a cheap rate, and the honor of treading upon burning charcoal, may be purchased for an inconsiderable amount. From those who come attended by a band of music, two rupees are levied. All persons bringing offerings of clarified butter, oil, sheep, and gold or silver ornaments, are subjected to a toll; the proportion of these oblations are respectively allotted to the officiating priest, and the renter being exactly defined; and no shops, booths, or stalls, can be erected during these carnivals without payment of a fee for the licence."† C. Chaplain, Esq., Feb. 1832.

"In all the capital cities, principal towns, and districts, Mahomedan officers, known in this country by the title of *Cadis*, are stationed for the purpose of performing the religious duties and ceremonies prescribed by the Mahomedan law, and various other functions, *at the public expense*; and their appointments are so far independent, that they are only moveable for misconduct."‡

"I cannot see," says C. Buller, Esq., M. P., in his letter to the Hon. Court of Directors, relative to *Juggernaut*, May 1813, "what possible objection there is to the continuance of an established tax, particularly when it is taken into consideration, *what large pensions, in land and money, are allowed by our Government, in all parts of the country, for keeping up the religious institutions both of the Hindoos and the Mussulmans.*"§

"The Temple of *Deo Ghur* is situated on a rising ground, in the midst of a thick forest, and is attached to the Beerbhoom district. Thirty-two villages are allotted for the maintenance of the chief pundit or high

priest of the temple at *Deo Ghur*, granted by Government at the settlement of the Jungleterry district. They are in a very flourishing state of cultivation."* "The temple here," says Hamilton, "is famous for a lingam it contains, respecting which a strange story is told in the *Purana*. Pilgrims resorting to this place, usually bring with them water from the other sacred fanes they have already visited, and pour it over the lingam, round which they walk a certain number of times, while others lie down and continue fasting until they have a favourable dream! Prayers of various sorts are addressed to the deity of the place. Some pray to be kings in the next transmigration, or for such worldly enjoyments as they prefer; others pray for happiness in the heaven of the deity they address; while some, tired and harassed by the misery of successive births, pray to be released from existence altogether."†

The conduct of individuals in India, especially when in authority, has frequently tended to perpetuate Idolatry. Lieut. Col. Francklin thus describes his interview with the chief priest of the Temple of *Deo Ghur*:—

"*Anunda Oja* paid us a visit; he is a man of very expressive countenance and firm gait, though upwards of eighty years of age. His manner of bestowing his benediction on us, whilst he threw the *malas*, or garlands of flowers over our shoulders, had something noble in it, and made a strong impression on our minds!! He presented Mrs. F. and myself, with *miklas*, or coverings, one of red silk, the other of silver and gold brocade, which he threw round our shoulders: they were stated to possess a *holy quality*, having been blessed by himself! wishing us, at the same time, every happiness in life. I returned the visit of the high priest, who received me in an open area adjoining the temple, within the enclosure of a small temple dedicated to *Kanya*. The usual ceremony of presenting *mala* (chaplet of flowers) was performed, and again he gave his benediction; shortly after which I took leave of this venerable and amiable character, impressed with sentiments of esteem, to see him perform the high functions of his office with so much meekness and humility, though with so noble and dignified an aspect." A visit to the shrine of the impure idol *Seeb*, is thus described:—"The temple was illuminated by an immense circular lamp of tutenague, blazing like gold, four feet in height, by two in breadth, supplied by ghee, and burned with innumerable wicks. The spiral and never-ceasing flame, continually ascending to the summit in devotion to the Supreme Creator of the universe; the altar strewn with flowers, sandal-wood, and precious gums; the surrounding priests, and the various ornaments of the temple, altogether formed a picture difficult to describe, but impressively felt by the spectators: and, to use the words of the energetic Maurice, whilst describing the *Mithratic* rites,—'The radiated orb of gold; the bright spiral flame, ascending from the ever-glowing altar, impressed the inmost souls of the aspirants with an awful sense of the present deity!' Imagination cannot avoid kindling at a scene like this, and it is difficult to avoid rushing into enthusiasm, whilst viewing the splendour of this ancient species of devotion. The high priest having blessed a garland of flowers, and some sweetmeats for each of us, sent them by his second son; the high priest also gave us his blessing; after which he scattered, over the *Lingam*, some Ganges water, and shortly after inquired if we were pleased with what we had seen. We expressed our satisfaction, and then, making our obeisance, we returned from the temple."‡ Ought a Christian to feel satisfaction with, or to countenance the impure system of Idolatry?

(To be continued.)

* Ham. Hind., vol. ii. p. 654.

† East India Mag., Ap. 1832, p. 351.

‡ Teignmouth Cons. on Com. to the Natives of India the knowledge of Christianity, p. 62.

§ Buchanan's Apology for Christianity in India, p. 162.

* Francklin's Inquiry for the site of the ancient Palibothra, part. i. p. 88

† Hamilton's Hind., vol. i. p. 160.

‡ See Inquiry for the site of the ancient Palibothra, pp. 89—94.





CHAPTER XXX.

FORTY-FIRST TERUVELLIADEL.

(Plate No. 117.)

The god sold wood, and overcame the minstrel, named Yemanathen, in song.

While *Vara-guna-Pandion* was reigning there came a minstrel from the north, who exhibited his art before the king, and received rewards. But becoming over-elated with success, the king sent for a bard, named *Pattiren*, and inquired of him whether he could venture to compete with the other so as to overcome him? The minstrel replied, "That he would use his best efforts and do what he could," hoping to overcome. A trial of skill was accordingly appointed. But *Pattiren* on going forth, and witnessing the effects of the other's music on all classes, quite desponded. He therefore went to the temple of *Sunteresvaren*, and made known the state of the case, with favorable acceptance. The god changed himself into the form of a very emaciated old man, and entered the town, in appearance a common cooly, with a lute or guitar slung on his shoulders and a bundle of fire-wood on his head, which latter he hawked about several streets, and then came and deposited it in the outer verandah of *Yemanathen's* house. He then strung his lute, and tried a few verses, which drew the attention of all within hearing. The minstrel inside hastily inquired, "Who is that playing?" and was told it was a cooly who sold fire-wood. He came out to see, and inquired, "Who art thou?" To which question the god replied, "I am a slave of *Pattiren* the bard, and among many who listen to his inimitable song—I am one, who have heard, and by practice repeat what I can." "So—" said the minstrel, "well, chant yet once again." On this the god strung his lyre, and with an air of the greatest indifference, as if doing a very common thing, drew forth such strains that all persons left off work, and forgot what they were about; while even inanimate things seemed endued with life, and the trees bowed their tops as if conscious of the minstrelsy. On its close, the minstrel *Yemanathan* said, "These are not such strains as I am accustomed to employ; but altogether superhuman or divine." Then reflecting, "if a slave of *Pattiren* can do this, what must *Pattiren* himself be?" he took measures for a hasty departure, and, with as little encumbrance as possible, set out in the night, to avoid the proposed trial of skill. The god now appeared in a dream to *Pattiren*, and said, "Your adversary has been defeated by me in the guise of a cooly selling wood, and is gone away." The next morning the king sent peons to call *Yemanathen*, who

not finding him, returned and reported his departure; in consequence the king sent for *Pattiren*, who told him what the god had revealed to him. The king forthwith had him placed on an elephant, making a triumphal entry into the town; and loaded him with honors, saying, "*Sunteresvaren* called himself your slave, then we are all your slaves; and except singing before the god you shall be required henceforth in no other way to display your art." *Pattiren* returned to his house, and lived happily along with his family.

FORTY-SECOND TERUVELLIADEL.

(Plate No. 118.)

The god gave to his votary, Pattiren, a mandate, addressed to the Sera king, requiring money.

According to the order of *Vara-guna-Pandion*, the minstrel *Pattiren* ceased to play in the presence of the king, and only did so in the temple before the god. While so engaged, *Pattiren* received certain gold fanams, vestments, and valuables, by the knowledge of the god and himself alone. Such being the case, the god appeared to him one night in a dream and said, "The king's property is locked up in a chest, should these things be missed, they will come and inquire from me who has taken them? I will therefore give you my mandate to the *Sera* king, who is devoted to myself." Accordingly *Pattiren* received royal letters, drawn out in due form and manner, and set out; passing woods and mountains, till he reached the *Maliyalam* country, and came to *Tiruvanchi*, the capital, where he reposed in a booth erected for the purpose of giving away water. The god appeared to the king in the night and said, "I am the *Madura* deity: one, who like yourself is my votary, waits with my mandate; give him what money he wants, and send him away." The king awoke joyful, made the matter known to his ministers, and sent out messengers every where to inquire where was *Pattiren*, the bearer of the mandate; who was at length found in the water-booth. Thither the king came: received the letter, read it, and put it upon his head. The purport was: "We, *Siven*, send our servant to thee, who art also our servant. As thou delightest to pour forth wealth upon poets, give to this one what he wants, and dismiss him." The next day the king went forth in royal procession; *Pattiren* being placed first, mounted on a spirited elephant, together with the *Tirumkum* (or letter); and the king, with all the accompaniments of royalty, following after. In this way an entry of the city was made; after

which they went to the palace, and *Pattiren* was placed on the throne: when the king ordered the royal treasury to be opened, and said, "This wealth is not mine, but yours, take what you please." *Pattiren* thus received considerable wealth, including jewels; and returning home, diffused charitable donations among his relations, and among other bards. He thus lived without care, and continued to discharge his service to the god in the temple.

FORTY-THIRD TERUVELLIADEL.

(Plate No. 119.)

The god gave to the minstrel Pattiren, a golden board to sit upon.

The minstrel *Pattiren* was regularly accustomed, subsequent to receiving the *Tirumukum*, to attend to his duty in the temple three times a day, and always stood immediately behind the stone image of the bullock, (which always is in front of *Siva* temples,) whence he chanted the praises of the deity. It occurred to the god, in the course of his sacred diversions, to prove to every one the steady devotedness of *Pattiren*, notwithstanding every possible impediment. To this end he sent a thick and dark rain, in the midst of which lightnings flashed, and thunders were heard; and the rain itself was as if the sea were taken up and poured down in torrents. *Pattiren*, undismayed, and considering this rain to be as when the gods sprinkle flowers on the earth, went through it at the regular time, and taking his station behind the bullock image, applied his *vina*, or lute, to his left shoulder, tuned the strings, and chanted as usual; nor did he cease, though the strings became wet and relaxed by the rain, and though he suffered in his own person from the water beneath, and rain from above. At length the god, compassionating his votary, extended a golden board, richly jewelled, and a celestial voice was heard saying, "Take this board, and chant from it." *Pattiren* received the command with reverence, and getting up on the board, stood on it, and continued his strains of sweet and modulated melody until the rain had departed and the stars appeared. He then retired to his dwelling, carrying the board with him.

When the circumstance became known to *Vara-guna-Pandion*, he went to the minstrel, and said, "You are *Sunteresvarer*;" and, tendering to him homage, gave him money, houses, and lands. While *Pattiren* was attending to his accustomed occupation, the *Pandion* for some time continued to enjoy every happiness; and then, by the favor of *Siva*, was taken from earth to his own presence.

FORTY-FOURTH TERUVELLIADEL.

(Plate No. 120.)

The god, in the guise of a musician, decided a contest in singing between two female performers, in the presence of the king.

After *Vara-guna-Pandion* was beatified, his son *Ra-jaraja-Pandion* reigned. His favorite wife was accomplished in singing; but she bore an inward pique against the wife of the minstrel *Pattiren*, owing to conscious inferiority. Contriving how she might disgrace the latter, she persuaded the king to send for foreign performers, of the class trained to music for temple-service. Among those who came (by sea) from the country called *Ira*, she selected one, whom she regarded with confidence as adapted to her object. Dismissing this one for a time with presents, she sent for *Pattiren's* wife, and said to her, somewhat tauntingly, "Will you venture to compete with the singer from *Ira*?" The other, with humility, replied, "I will do my best." On which the king's wife said, "Well, go now, and come to-morrow." The next day, through her influence, the king and his council assembled, in order to judge of the performance. In their presence the *Ira* performer proposed to *Pattiren's* wife some insinuating questions, which the other discerning, replied by a few satirical compliments; but declined any dispute by words. On the challenge by music being accepted, and agreement made that the vanquished was to become the slave of the victrix, they proceeded to the trial of skill. First the *Ira* performer sang and played, in a very agreeable manner; and *Pattiren's* wife followed, also affording great delight to the audience, and being of the two superior; but the king was under secret influence, and reflecting on the proverb, "To say as the king says is the way of the world," he affected to find some difficulty in forming a precise judgment, though with a leaning favorable towards the foreigner; and required another trial of skill the following day. On the dismissal of the assembly, the musician's wife went to the temple, imploring the god to guard her against undue influence, and to give her the victory; which a celestial voice assured her should be the case. The next day the god himself came to the assembly, in the guise of a rustic travelling minstrel. The trial of skill again took place, wonderful on both sides, but the king, still having the proverb in his mind, and being disposed to give a decision contrary to his real judgment, came to a resolve to hazard the false judgment, trusting to the complacency of his courtiers to confirm it by their suffrages. The god, who from the outset had marked the proud bearing of the foreigner, and the humble piety of his votary, now interposed, and as



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the sentence, "The foreigner's song is best," was rising to the king's lips, caused him to forget it, and made him say, "This one has conquered," alluding to the musician's wife; a decision which the assembly forthwith, and joyfully, confirmed. The king, seeing the alacrity of the assembly, and the *Ira* performer delivered over as a slave, was for a moment perplexed; but speedily said, "This is no other than one of the diversions of the god himself;" and, on this ground, honors were tendered to the wife of the Musician, by a public procession through the town, all the poets and minstrels following in the train: after which she returned to her own abode.

While *Rajaraja-Pandion* ruled, he had a son born to him, who was named *Suguna-Pandion*.

REFLECTIONS

On the Character and Attributes of some of the Hindoo Gods or Moortees, represented and described in the foregoing Chapters—(from 1st to 19th.)

VISHNOO—Plate No. 1.—Mankind in every age have been so sensible of their own weakness, and unworthiness to approach the throne of the Sovereign Ruler of all, as to see the necessity of some Mediator between them and the Almighty Monarch, whom they supposed to be too highly exalted to regard their prayers, or pay any attention to their concerns. This supposition, with their inability to conceive either the operation of an Omnipresent and All-pervading spirit, or to account for the seeming discordances and mixture of evil with good, under the immediate government of such a being, induced them to adopt the hypothesis of several subordinate deities governing the world, under the control of the Great Supreme, and thus "they changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things—they changed the truth of God into a lie, and worshipped and served the creature more than the Creator, and thus hold the truth in unrighteousness." But of all the systems of religion, the religion of the Hindoo appears to be the worst, in the degrading notions it gives of the deity. It gives no moral precepts, it encourages them in vice, by the style and manner of its ceremonies, and the character of its deities. The absurdity in their work of creation is so puerile, that it raises the risibility even of a child. Crimes of the blackest dye are charged against them, *Mahadeva* or *Vishnoo* is described as libidinous, going about stark naked. There subsisted for a long time some animosity between *Bramha* and *Mahadeva*, in their mortal shapes—for *Mahadeva*, as the eldest, saw his claim as such totally disregarded, and *Bramha* set up in his room; this intrusion the lat-

ter wanted to support, but made use of such lies, as provoked *Mahadeva* to such a degree, that he cut off one of his heads, in his divine form. *These be thy gods oh India!*

SIVA—Plate No. 2.—This god is called the destroyer, and the impure Linga worship is dedicated to him—so filthy and abominable, that Satan himself could not invent a worse. When this god lost his beloved *Seeta*, he went seven times round the world, bewailing his misfortune. Here it must be remarked, that when any accident happens to the gods, they generally set off at full speed, going seven times round the world, howling all the way most woefully! How helpless are these gods! If this great god of the Hindoos could not help himself, how is it supposed that he can render assistance to those who call upon him?

BRAMHA—Plate No. 3.—Theft, drunkenness and incest of the most aggravating character are found in the conduct of this deity. In his creation of the world *Bramha* assumed a mortal shape, and one half of his body springing out, without his experiencing any diminution whatever, he framed out of it *Satarupa*; she was so beautiful that he fell in love with her. As he considered her as his daughter, being sprung from his body, he was ashamed. During this conflict between shame and love, he remained motionless, with his eyes fixed on her. *Satarupa* perceiving his situation, and in order to avoid his looks stepped aside—*Bramha*, unable to move, but still desirous to see her, a face sprung out upon him toward her. Thus she shifted her place four times round him, according to the four corners of the world, and four faces grew up to his head. He is stated to have stolen a number of sheep from *Kistnah*. Can there any thing good spring from a religion like this? In estimating the merits, therefore, of rival religions; in deciding on their respective claims to a divine origin and divine authority, one fair ground of judging will be, with what degree of wisdom each appears to be adapted to its own purposes, and to the present circumstances and character of man. According to our best notions of the attributes of the deity, that religion is probably derived from him, of which the tendency is to produce humanity and benevolence; and of which the particular duties are immediately and in themselves beneficial; which co-operate with the best qualities of the individual, and the best laws of government, in the promotion of personal and national virtue and happiness. Who that reads this conduct in the principal deities of India, who are said to derive their origin from the one *Bramha*, and whom the Hindoo Pundits do not admit to be creatures, but contend that they are emanations from, or parts of the one *Bramha*, will not mourn over these deluded worshippers, and pray that, that period may

shortly come, when "the knowledge of the Lord shall cover the earth as the waters cover the seas. When the Sun of Righteousness shall arise with healing in his wings" over Pagan India, "and the Gentiles shall come unto him from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods."

GANESHA—*Plate No. 4.*—This elephant-faced god, is termed the god of wisdom. When he was born, the gods of heaven with the usual politeness of mortals visited the new-born deity. The father is said to destroy his child by a look, and instead of his natural head gives him that of the elephant. The Hindoos in general look on the elephant as a huge and stupid animal, for it is a biting reproof "to be called stupid as an elephant;" the founders of this worship are certainly very unhappy in the choice of the figures of their gods, for in their blind zeal, they clothe them with very opposite characters.

SOOBRAMANIAH—*Plate No. 5.*—What must be thought of the Creator of the universe, being degraded in the form and frailties of mortality! Superstition has lifted external ceremonies into such importance, as to place them at least on a level with moral duties; and on these and a thousand errors, it has founded such wild and extravagant doctrines, as no sound understanding can admit, and such supernumerary and burdensome duties, as hardly man can fulfil. Bramha is here stripped of his omniscience, and is represented so absurd and foolish as to grant indulgences and gifts to *Taruka*, well knowing that he would exercise them unmercifully and tyrannously, over the lesser deities and creatures of his creation: and how absurd again in Siva "the everlasting god," that while uninterruptedly engaged in his religious duties, he should be so weak and carnal as to come under the sway of inferior deities, and that the god of love should exercise his sway over him, and corrupt the stream of his devotions, so that Siva, it is emphatically said, "smitten with love, awoke, as from a dream, and asked who dared to interrupt his devotions." What tissue of absurdities and inconsistencies!

INDRA—*Plate No. 6.*—What a horrid character does this god of the Hindoos possess. He that entertains, protects, and patronizes an impious, a profligate man, for the sake of his vices, is as criminal, and should receive as severe punishment, as the most abandoned of his favourites, and this with equal justice; because the approbation of wickedness in others having no temptation for an excuse, is more atrocious, and demonstrates a more depraved disposition, than even the practice of it. The seductions of pleasure, the love of interest, or the violence of our passions, may be some, though a poor

apology for the commission of crimes; but to sit coolly by, and view with pleasure the iniquities and profligacies of others, to encourage them by our favour, approbation and rewards, indicates a disposition more completely depraved than the commission of them. If this be so, what shall be said of *this King of heaven*, alluring the votaries of his religion and those engaged in the offices of devotion, by withdrawing their attention, and captivating their hearts, and making them a prey to their passions. *This religion is indeed a horrible one.*

UGNEE (or the god of fire)—*Plate No. 7.*—"The gods are said to have two mouths, viz. that of the Bramins, and of Ugneer or fire," an observation, the truth of which, every line of their social economy substantiates, for the Bramin has taken every care to provide for himself and his belly—no offerings can be made to the gods, but the Bramins must participate.

In fact, no ceremony of whatsoever kind can be performed, but the rapacious Bramins must be solicited to bless and partake of it—well may it be said that the Bramin is the mouth of the gods! How powerless are the Hindoo divinities when the curses of mortals can affect them, and change their destinies. "They have eyes and see not, they have ears and hear not, noses have they and smell not, they that make them are like unto them."

YAMA—(the god of death)—*Plate No. 8.*—Two stories are related in the descriptive which will sufficiently point out to the reader the absurdity of belief in a divinity like this. When this god was cursed and doomed to be born on earth, and become the servant of a bondwoman, how the administration of justice was carried on after the assumption of human form, the story does not relate. What an excellent religion this, for a wicked man! The criminal can punish his judge:—what a safe passage to the realms of bliss, by merely presenting a black cow to a Bramin! But the most absurd of all is, the fight between the god of hell and the god of heaven, in the case of Uganube, a person represented to have committed the most enormous crimes, yet obtains heaven by the simple trifling repetition of *Naraina*. How shocking this sentiment! how dreadful this mistake! How is a judge of the actions of men, and the rewarder of every good, and every bad action, unacquainted with his duty, and ignorant of *where forgiveness rested*, so that he must needs have a fracas with the preserver of men:—and what shall be said of the God of heaven preserving a wretch, polluted with sin, on the plea that he, consistently, with the doctrine of Vedas, called on his name in "Nature's last weakness;" *the dying wretch being in the agony of death, called his son by name, to give quench to his thirst.*

(To be continued.)





XLVI
TERUVELLI ADEL.
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CHAPTER XXXI.

FORTY-FIFTH TERUVELLIADEL.

(Plate No. 121.)

The god nourished certain motherless young pigs, and endowed them partially with the human form.

On the south bank of the river *Vaigai*, at some distance from *Madura*, there was an ancient place called *Guru-viruntha-durai*, where *Indren*, with other immortals, and *Vihara-bagavan*, (*Vrihaspati*), had done penance. The great *Vishnu* also performed penance there; and a temple arose to him under the name of *Sittira-tera-valluver*. In that town there was a *Vallalen*, named *Sucalen*, and his wife was called *Sucili*. They had twelve children, who, neglecting their father's and mother's instructions, joined themselves with hunters, imitated their cruel practices, and ran about in the woods. One day they came to a retreat where a holy man was going through retired austerities, at whom they laughed, and taking up stones and sand threw these upon him. Being thus disturbed in his devotions, he said, "You shall be born as young pigs, and afterwards be without a mother." The urchins, trembling and afraid, fell at his feet and implored mercy; by reason of which his anger was appeased, and he said, "The *Mathurai-naicker* shall come and nourish you, make you ministers of state, and afterwards give you beatitude." Thus it happened, for the boys died in the woods, and their spirits entered into twelve young pigs while yet unborn. After their birth, it happened that the king of *Madura* went out on a large hunting party, with a great retinue, and came to this forest. A fierce encounter followed; which, as a result, left the young pigs without father or mother; while the king's minister was also slain. The bodies of the two pigs in time became a hillock, where many *rishis* performed penance. Several disciples of the sage *Agastyar* asked him how this occurred? when, in reply, he stated the foregoing circumstances; and added, "that as the young animals were wandering about without food, and in danger of perishing, the god, who is the common mother of all living souls, took compassion on them, went out to the forest, and taking up the young animals, gave them milk in the form of a mother; by which they obtained strength and grew, endued with great wisdom and learning, having the human form only with the exception of pigs' faces." The goddess, wondering at such an appearance, asked the god, "Did you nourish these beings?" To which the god replied, "How was it possible that I could refuse compassion: is there any one who can save such as have committed great sins except myself? Hence I nourished them

with milk, and endued them with learning and wisdom as you see." The goddess made no observations, but was much astonished.

FORTY-SIXTH TERUVELLIADEL.

(Plate No. 122.)

The god made the twelve young pigs ministers of state to the Pandion king.

In consequence of the god having nourished the young pigs they grew up, while remaining at the before mentioned hillock, endued with a splendour of learning like the brilliancy of the sun when it rises. The god now appeared in a dream to the *Pandion* king, and said, "Near to the pig-mount there are twelve rare animals, take them and make them ministers of state." The king, being joyful, announced this intelligence to his ministers, and by their means called the ministers elect to his presence. When they were come, the king preferred them over the heads of the former ministers: and the new *employés*, by their great skill and sagacity, procured the king ample revenues, and made the kingdom illustrious; while they were also liberal in gifts and deeds of charity. After thus flourishing a while they were called to the presence of *Siva*, and made partakers of his happiness.

FORTY-SEVENTH TERUVELLIADEL.

(Plate No. 123.)

The god gave instruction to the little black bird, (or king crow.)

While *Suguna-Pandion*, the son of *Rajaraja-Pandion*, was reigning, it happened that a certain person, who in a former birth had been very virtuous, on account of some small sin was born in the shape of the bird named *caran-ouruvi*. In consequence of its attacking crows and other birds it had suffered severe wounds, and was seated on the branch of a flower-bearing tree in a forlorn state. A certain pilgrim *Bramin*, holy internally and externally, journeying with an umbrella in his hand towards a sacred bathing place, came and stood under the shade of this tree, when some persons who were near asked, "Which of all sacred places is the most sacred?" To which he replied, "It is difficult to find a place where the temple, the tank, and the deity, are equally illustrious; but this union of virtue is found at *Madura*, which is named, "This world, and *Siva's* world." Hence, if any one worships there, the god will give whatever benefit is

desired; and there is no place more sacred." The bird heard this statement, and believing it, proceeded with all speed to *Madura*; where it continued for three days to bathe in the golden-lotos tank, to worship the goddess *Minatchi*, and to render homage of the mind to *Siva's* image. The goddess inquired into the case of the novel worshipper, which the god explained; and then taught the bird the *mantiram* (or charm) by which he had conquered *Yama*.* The bird, now letting go its "little sense," acquired knowledge, and also power, by repeating the trilateral charm,† so that it conquered all birds, not even excepting *Garuden* (the vehicle of *Vishnu*) itself: hence it acquired the name of *Valliyan* (or strong one). The bird again besought the god to give the like power to all of its species; which request was granted. Hence the song these birds now repeat is the charm which was taught them by the god. After some time the instructed bird was received into *Kailasa* (the paradise of *Siva*). Thus they who worship *Siva* are never unfortunate, like those who do not: a truth made manifest by the experience of the *carau-curuci*.

FORTY-EIGHTH TERUVELLIADEL.

(Plate No. 124.)

The god gave paradise to the heron, and ordained that the lotus tank should produce no living creature.

There was a heron accustomed to live on the fish of some large lotos-filled tanks, near the south bank of the river *Vaigai*; but from want of rain the tanks became dry, and the bird flew to another place, where was a tank named *Achcho*, in which *rishis* were accustomed to bathe. While they were bathing small fishes fell down from their hair, and this circumstance indicating great abundance, the heron was at first inclined to feast on them; but, on further thought, it reflected, "This is a holy place, it will be sinful to feed on these fishes." When the *rishis* had ended their bathing and worship, the heron heard them read from books to their disciples of the fame and excellence of *Madura*, and in consequence it resolved on going thither. Having arrived, the heron continued for one *patsham* (or fifteen days) to bathe in the tank; at the end of which a fish of its own accord leaped out on the bank, and strong instinct urged the heron to devour its prey; but

* The allusion is said to be to the case of *Marcandeya*, who is *Siranjivi* (or immortal). When *Yama* came to tie his life with a cord, and drag it away, the young *Bramin* cleaved to the image of *Siva*, and *Yama* drew both along; at which the god, being indignant, burst from the lingam, kicked *Yama* with his feet, overcame him by the words in question, and gave to *Marcandeya* sixteen lives, pronouncing that these sixteen lives should amount to immortality.

† Said to be derived from the Sanscrit words for nectar, friendship, victory; in Tamil, *amartham*, *mittheram*, *jeyam*.

it recollected that the place was holy, and considered that severe punishment would follow: it therefore abstained; and *Siva* now visibly appeared, asking what gift it desired? The heron said, "Let me lay aside this body, and be received into your paradise." The god asked, "Is there any thing else?" when the heron said, "In order that all my species may be kept from danger, let there be no fishes, frogs, or any thing that lives in water, produced in this tank." This request also was granted; and hence to this day the *Pottamarei* produces no living thing.

REFLECTIONS

On the Character and Attributes of some of the Hindoo Gods or Moortees, represented and described in the foregoing Chapters—(from 1st to 19th.)

(Continued from Page 192.)

NYROOTHEY—Plate No. 9.—In every thing a man looks after the interests of his own household first, but the conduct of this god is the reverse; he is oppressive to his own subjects, and an unmerciful tyrant over those whom he is deputed to exercise his guardian care; but is merciful and kind to the inhabitants of other parts of the world—and he is justly termed *Khraveadah*, or "he whose ways are unreasonable, unjust, and irregular;" he is further said to be one who commits incest with his own mother and sisters. Such is the person who is held in veneration by the Hindoos, and revered by the learned Bramins, as one of the guardians of the world; and invoked by their assembly to protect, guard and bless the nuptial pair. What will the multitudinous advocates of Hindooism say to this?

VAROONA—Plate No. 10.—This divinity, the fifth guardian of the world, and the pleasures of whose heaven consists in sensual gratifications. There does not seem to be a vestige of any thing here, but what would exactly meet the wishes of a libertine. How powerless is this guardian of the world, and the whole council of heaven, in their inability to deprive the king of Lanca, from the possession of a Lingum, but they must needs use stratagem to accomplish their purposes. He is invoked by the people in times of drought; and what indignities and indecencies does he not suffer; when there is a scarcity of rain, his image is taken in procession through the country, and language the most indecent, is uttered, to threaten him to send favourable showers.

VAYOOVA—Plate No. 11.—The abominable crime of adultery is charged to this god, with the wife of a monkey,* and the celebrated *Hanoomanu* is the fruit

* What a combination of the sins of adultery and bestiality!



of this intercourse; he is again charged with being inflamed with lust towards the hundred daughters of Kooshunabhu, and because they rejected his offer, he persecutes them.

COOBARA—*Plate No. 12.*—This seventh guardian of the world is an exception to the others, but all his actions are of the "Earth and earthy."

YEESAWNIAH—*Plate No. 13.*—This god is the bosom friend of the former, but how short-sighted in the bestowal of gifts. He is denominated the god of wisdom; and yet he by wisdom, was unable to perceive his own danger; by the account given of Beyneahsooren and himself, one might more appropriately term him the *god of foolishness*, rather than the *god of wisdom*. How different this from the wisdom portrayed by Solomon in the 8th and 9th chapters of Proverbs, and a greater than Solomon in the Gospels.

BRAHMA—the 9th guardian of the world—*Plate No. 14.*—What a labour does this god take in the creation of the world; and what wide contrast is there between the Hindoo creator and that of the "LIVING GOD." "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." What a contrast in the description of the creation—observe the authoritative language of the Jewish law-giver.—"Let there be light, and there was light. In the beginning, God created the heaven and the earth."

ANANTA—*Plate No. 15.*—Alas! that human nature should thus degrade itself, and that superstition could debase its votaries to such a degree as to cause them to class a reptile, in the first order of their deities! There can be no doubt that the great enemy of God and man, both from the ambition of engrossing the worship of idolaters, and from the malignity of his nature, aided this invention, in forming the characters, and imagining the exploits of their deities, partly in resemblance to his own abominable propensities; and partly according to the worst vices of mankind; that so the most destructive crimes might be sanctioned, and the vilest affections, as it were, consecrated, by conformity to the objects of their worship. What a want of power do the authors of their creation evince:—*Brahma* is incapable to create and sustain, and must needs apply for assistance to Vishnoo, this deity must form a new agency, and there is a want of power also in this agent; and at last Vishnoo is obliged to transform himself into a tortoise to support the world. *Surely this religion "darkeneth counsel by words without knowledge."*

SOORIAH—*Plate No. 16.*—The original worship of one Supreme Intelligence had degenerated into Za-

baism or the worship of the celestial bodies. The wisdom and learning of the Babylonian Astrologers and Soothsayers is noticed in very many parts of the Sacred Scriptures, and particularly in the prophecies of Jeremiah; if their system of religion was Monotheism, and corresponding with the theology of the Bramins, who dare not address the deity, but through the mediation of a personified attribute; we shall not be surprised at the number of temples of the sun erected by the Moabites, Phœnicians, Assyrians, Chaldeans, and often the Hebrews; for although the lower orders of the people were idolaters, yet their priests were probably men, who addressed their prayers and supplications through visible objects "up to Nature's God." This mediatorial adoration of the sun, is thus pathetically condemned in the language of the patient Job.—"If I beheld the sun, when it shined, or the moon walking in brightness, and my heart has been secretly enticed, or my mouth has kissed my hands, this also were an iniquity to be punished by the judge, for I should have denied the God that is above."

CHANDRA—*Plate No. 17.*—This god has been worshipped under a variety of names by different idolatrous nations. Soon after the death of Joshua, the Hebrews began to worship Ashteroth, "the Queen of Heaven," and in all their relapses into idolatry, she was one of their idols. The obstinacy of the Jews residing in Egypt is particularly noticed by the Prophet Jeremiah. It was probably some great calamity this idolatrous people met with, that induced the Jews to address the Prophet in the following words at Pathros or Upper Egypt: "As for the words that thou hast spoken unto us, in the name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the Queen of Heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our Kings and our Princes, in the cities of Judah, and in the streets of Jerusalem; for then we had plenty of victuals and were well, and saw no evil. But since we left off to burn incense to the Queen of Heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword, and by famine."

On the confluence of the Nerbudda River was a very ancient Temple of *Putten Somanath* (the Queen of Heaven, the Moon,) which was the principal temple for the worship and object of pilgrimage, among all sects of Hindoos, on the western side of India. In the middle of the temple stood Somanath, an idol composed of one entire stone, fifty cubits in height, forty-seven of which were buried in the ground; and

on that spot, according to the Bramins the image had been worshipped between four and five thousand years. Mahomed of Ghuzni, in the 11th century of the Christian era, in the fury of Mahomedan zeal, ordered the image to be mutilated and broken in pieces; when in the body of the idol, which had been made hollow, were found an infinite variety of diamonds, rubies, and pearls, of great value, and of a magnitude so uncommon, that the beholders were filled with surprise and indignation; and in their fury they destroyed the temple, and carried away the gates in triumph to Ghuzni, and fixed it as the principal gate of their capital. But when the Government of India was undertaken by Lord Ellenborough, at a moment when it was overwhelmed with one of the greatest calamities that ever befel the Armies of British India, these disasters were, under the Governorship of that illustrious Nobleman, retrieved, and victories followed defeat. We lament to find that this ruler of India should have issued a Proclamation, for the reconveyance of these gates under a Military Escort to the place of their former destination.

UNGARAKA—*Plate No. 18.*—Nothing is stated of the birth of this god, but he is evidently the Planet Mars, and there is a superstitious notion that being born under this Planet will influence the person to warlike habits, and to exposure, to robbery, imprisonment, &c.

BOOTHIA—*Plate No. 19.*—It is a most singular circumstance that the days of the week among the Hindoos are arranged as in Egypt, and Greece, according to the number of the planets, and are distinguished by similar appellations. Like our Saxon ancestors, the Hindoos also have given the names of their deities to the days of the week. This god is represented as the fruit of an adulterous connexion; Chandra falls in love with Taru, the wife of his Preceptor. I shall waive the disgusting account given in the Pooranums, for I find those works, glorying in the shame of their gods. The *Boothia* of the Hindoos is generally considered to be the same as Mercury, so is the Gothic Woden: each respectively gives his name to the same planet, and to the same day of the week. Boothavar, all over India, being the same with *dies Mercurii*, or Woden's day—whence our Wednesday.

BROOPASPUTY—*Plate No. 20.*—Here is absurdity in the extreme. Thy gods oh India require even a preceptor, and one to perform their religious ceremonies! No wonder these gods are so full of incest, adultery, and all kinds of uncleanness, when their very preceptor is guilty of the same.

SOOKRA—*Plate No. 21.*—This is our Friday—and he

appears to be blest with the gift of “restoring to life the dead,” and what a pretty *rise* does he make of it—at the entreaty of his daughter he restores to life her gallant, in a manner that can be believed only by a Hindoo. The sect more particularly devoted to the worship of this deity is called Saura.

SANEY—*Plate No. 22.*—Saney, or Saturn, is the god who inflicts punishment on men during this life—while Yamah executes this office in the life to come. In his rotation, he approaches only to annoy mankind. Saturday is the day of the week sacred to him. The Hindoos entertain dreadful apprehensions concerning him, and offer to him conciliatory prayers. He is represented as of a blue colour, he has four arms, he is mounted upon a vulture, and is surrounded in some figures by two serpents whose intertwining bodies form a circle round him. The vulture is a bird of ill presage, and as Saturn is a planet of misfortune, no wonder the Hindoos esteemed this bird as the favourite of this god. The serpents forming a circle round the orb of Saturn, doubtless indicate the vast ring which surrounds that planet.

RAHOO—*Plate No. 23.*—Of all the phenomena of Astronomy, none however excited more general dismay and astonishment, throughout all nations of the pagan world, than eclipses. The moon was thought, during those solemn periods of public alarm, to be struggling in laborious toils, and to assuage her pangs, in that moment of imagined distress, while the Chinese rent the air with the sound of cymbals, trumpets, and the clanging of less melodious instruments, the whole affrighted nation of the Hindoos crowded to the banks of the Ganges and other sacred rivers, and if none were near, to the sea itself, and anxiously endeavour, by universal ablution in their streams, to prepare themselves for the destiny which they think rapidly approaching. The Hindoos absurdly believe that the sun and the moon in their eclipse are seized upon by this Celestial Dragon.

This absurd notion is now being exploded from the minds of the rising generation by the introduction of the European system of education, and the day is not far distant, when a sound religious education will chase away the thick darkness which covers the moral atmosphere of India—though this is a mere instrument, of doing good, yet we should not forget the words of him who hath said, “Not by might, nor by power, but by my Spirit saith the Lord.” How earnest ought we to be in our prayers, for the evangelization of India!

(To be continued.)



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CHAPTER XXXII.

FORTY-NINTH TERUVELLIADEL.

(Plate No. 125.)

The god showed the boundaries of the town after the place had been destroyed by a flood.

The son of *Suguna-Pandion* was *Sittera-viruthen*, his son was *Sittera-pushanen*, his son was *Sittera-dacasen*, his son was *Sittera-darunen*, his son was *Sittera-senen*, his son was *Sittera-dicramen*, his son was *Raja-marr-tanden*, his son was *Raja-sudamani*, his son was *Raja-sarrtulen*, his son was *Raja-kulotthamen*, his son was *Ayodhana-piravinen*, his son was *Raja-kunjaren*, his son was *Para-raja-bayangaren*, his son was *Ukrashenen*, his son was *Satthuru-jeyen*, his son was *Virabaskaren*, his son was *Pirataba-martanden*, his son was *Vicrama-kanjugen*, his son was *Somar-kollakalen*, his son was *Athula-vickramen*, his son was *Athula-kirrthi*. Thus, in regular descent from father to son, there were twenty-two kings who succeeded each other. While *Athula-kirrthi-Pandion* was reigning, he caused his son, *Kirrthi-pushana-Pandion*, to be crowned; and he himself went to the world of *Siva*. While *Kirrthipushanen* was reigning, the flood came; when the seven seas, bursting their bounds, rushed foaming together, so as to destroy all things; the following only being excepted, that is to say—the shrine of *Indren*; the shrine of the goddess; the golden *lotos* tank; the bullock mountain, formed by the *teruvelliadel* of the god; the elephant mountain; the snake mountain; the cow mountain; and the pig mountain. Afterwards, by the favour of *Siva*, the waters disappeared, and *Brahma* caused all beings and things as before to reappear: when also the *Sora*, *Sera*, and *Pandion* kings were restored.

Vamasha-segara-Pandion, of the race of the Moon, was swaying the sceptre in some villages not far from the situation of the god, when as the number of mankind increased, the king besought the god to show the boundaries of a town which might receive these as inhabitants. In consequence the god came forth from the ancient *lingam*, in the form of a religious ascetic, with his usual ornaments, and with serpents for jewels, and stood before the *Pandion*. To the serpent bound round the wrist of his front hand he said, "Show to the *Pandion* the boundaries of his town." The serpent, worshipping the god, said, "Let this town bear my name." Which request being granted, it fixed its head at the east, and evolving its tail, brought it round to its mouth; thus showing to the king the boundaries; and then again returned to the wrist of the god. The king now built a town, having four principal gates or entrances. And to the town was given the name of

Aluvayi, (or *venom-mouth*). The king built a temple, with all usual accompaniments, as also the king's streets and streets for the people; and ruled like *Kula-segara-Pandion*, who first cleared the forest of *Cadambu* trees.

FIFTIETH TERUVELLIADEL.

(Plate No. 126.)

The god conquered the Soren king, who came to make war against the Pandion, which was done by arrows having the name of Sunterestvaren written on them.

While *Vamasha-segara-Pandion* was reigning, the very warlike king of the rival country, who was named *Vicrama Soren*, desirous of invading the *Pandion* kingdom, collected not only his own forces, but also the auxiliaries of three northern kings, named, *Aswapathi* (ruler of horses), *Gejwapathi* (ruler of elephants), and *Narapathi* (ruler of men); and hostilely entered the *Pandion* country. When the *Pandion* heard of his having commenced hostilities, and committed various acts of violence, he went to the presence of the god, and said, "*Vicrama Soren* is come to assault me with great power: I have no forces at all equal to cope with him; what shall I do?" While thus supplicating, the god replied, by an unembodied aerial voice, saying, "Go, fight, I will give you the victory." The *Pandion* being encouraged and glad, collected his troops; and issuing out of the boundary wall of *Tirualucayi* (*Madura*), met the forces of the opponent, where they had been ravaging the country, and engaging them, maintained a warm combat. When many men on both sides had fallen, the god, in the guise of a hunter, and with the appearance of a general on horseback, approached to the *Soren* ranks, and discharged arrows from a bow: each arrow taking effect, overthrew and destroyed, a *crore* of chariots, a *crore* of elephants, a *crore* of horses, a *crore* of infantry. The *Soren* learning this circumstance, and doubting its import, ordered one of the arrows to be brought; on inspecting which, and seeing the name of *Sunterestvaren* written on it, he observed, "Since the god fights on the side of the *Pandion*, victory to us will be impossible;" and thereupon began a retreat. But the other northern kings arrested and restrained his flight; and exposing themselves to the arrows of the god, they, together with all their troops, fell, and the bodies became a prey to the *budas*, the evil spirits, vultures, dogs, and jackals; and the *Soren* only escaped. The hunter-god gently smiled on the *Pandion*, and then disappeared. The king returned in triumph, seated on an elephant, and going to the temple, there presented a bow and arrows studded

with the nine* jewels; and afterwards prosperously ruled over the kingdom.

FIFTY-FIRST TERUVELLIADEL.

(Plate No. 127.)

The god gave a bench to the college of Bramins; and mingling with them, contributed to the improvement of the Tamil language.

While *Vamasha-segara-Pandion* was ruling, the god *Brahma*, who in *Casi* had previously made ten *aswamedha* sacrifices, was intending to bathe in the *Ganges*, with *Gayatri*, *Savitri*, and *Saraswathi* (his consort); but *Saraswathi* being occupied in attending to the strains of a *Gandharva*, (celestial musician,) delayed her coming, and *Brahma* bathed without her; which creating a pique in the mind of *Saraswathi*, she reproached her husband; who recriminated, and pronounced his fiat that she should undergo on earth many human births. *Saraswathi*, alarmed, said, "I am the support of your life, and shall I thus be extinguished?" *Brahma*, somewhat softened, said, "The fifty-one† letters which compose your body shall at once become forty-eight learned poets; and as for the three remaining differing and principal letters, *Sunteresvarer* shall be born together with you, and shall be your aid. In consequence the forty-eight letters were born from different persons in various places at the same time; and, as they grew up, they learned many books; studied the eighteen languages; and stringing beads of poesy, as votaries of *Siva*, they wandered in many countries, and overcame all the bards they met with; till at length the whole forty-eight persons met together on the banks of the *Tembiravani* river, (at *Tinnevely*;) and felt a common desire to go and display their art before the *Pandion*: while on the road to *Madura*, they were met by *Sunteresvarer*, in the appearance of a poet, who asked them, "Who, and whence are you?" They replied, "We are poets, who are subjects of a strong desire to go to *Aluvayi*, and see the god there. You appear to us as if you were *Sunteresvarer*; bring us with you, and reveal yourself to us." He replied, "Very good;" and, taking them with him, showed them the shrines of *Sunteresvarer* and *Minatchi*; and

then disappeared. The poets now discovered that the god had really been their conductor; and wondering, rendered him praises. The *Pandion* heard of them; and, reflecting within himself that these appeared to be poets of no ordinary class, he determined on building a choultry expressly for their accommodation; which was done in the enclosure of the temple, on the north-west quarter. Many envious poets, of inferior powers, came to dispute with the forty-eight, seating themselves on the same level; at which the forty-eight, being annoyed, went into the temple, and besought the god, that as formerly he had given a bench without being asked to a sorry minstrel, so that on being thus asked he would give them, who were poets, a bench to be elevated above the ground, on which none but themselves might be seated; or such only be elevated to a seat on the poetical bench as were their own equals in song. The god himself appeared as a poet, and gave them a silver bench, resembling the appearance of the moon, and just one cubit long and one cubit broad, (but which had the marvellous quality of extending its length, so as to accommodate only such as were entitled to this honour,) and said, "This will be sufficient to accommodate you all; and should one of you be wanting, it will diminish in proportion." The poets took the bench, and offering incense, fixed it in its place; and when *Kiren*, *Kavilen*, *Paranen*, and others, ascended, it was found to give them all a place; which they discovered with great joy, and then continued their learned labours. Afterwards, when other poets had come, and had been put to shame, the forty-eight began to dispute among themselves, in consequence of which discussion, the god came as a poet, and ascended the bench, which afforded him a place, he set their jarring sentiments in order, and explained the different meanings of their verses so as to re-produce concord; and thus, while the god formed the forty-ninth, and they were all for a long time harmonious, it came to pass that *Vamesha-segara-Pandion* crowned his son *Vamesha-sudamani*; and delivering the kingdom over to him, the father approached the feet of the god; (that is, he died).

FIFTY-SECOND TERUVELLIADEL.

(Plate No. 128.)

The god gave to Terami a purse of gold.

While one named *Terami* was occupied in his usual office of preparing flowers, and putting them on the image of the god, it so happened that the king, *Sudamani*, went one day to one of his flower gardens, and a particular thought occurred to him while there, respecting which he resolved on a poetical contest; and

* These are, *Komethagam* (cat's-eye); *Nilam* (sapphire); *Pavalam* (coral); *Pushparagam* (topaz); *Maragatham* (emerald); *Manikam* (ruby); *Mutthu* (pearl); *Vaiduriyam* (crystal); *Vairam* (diamond).

† Among other conceits, the Natives dispose the letters of the Alphabet over the various members of a human form, considered to be that of *Saraswathi*, (the goddess of learning, poetry, and eloquence,) and by repeating these letters, made into arbitrary words, they say that the intellectual faculties are refined and invigorated.



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hence he tied a sum of gold in a packet, and hung it suspended to the bench of the poets, saying, "Whosoever of you shall succeed by a chant in telling me the thought that is in my mind, he shall be rewarded with this packet of gold." They all attempted, but failed. *Terami* hearing of this circumstance, paid homage to the god, and said, "I have long been performing this duty of preparing and robing you with flowers, without establishing myself in life: I am poor, and cannot afford to pay the expenses of marriage; enable me to win this purse of gold." The god condescended to his request, and put a chant into his hands, which he carried to the collegiate bench; when the poets all said, "We find no fault with the versification; if it suit the thought in the king's mind, and he approve, you can then take the reward." The king admitted that the chant contained his thought, and ordered the reward to be given. While *Terami* was just about cutting the string, *Narkiren*, from *Kailastri*, said, "Hold! there is a fault in this chant, take it back." *Terami*, saddened at the disappointment, went to the shrine of the god, and said, "I am ignorant myself of versification, but they say you have given me a defective chant." The god, being moved, came forth, clothed with all the habiliments of a poet, and coming up to the bench, inquired who found fault with his stanzas? *Narkiren* replied, "I do." "What fault?" "It is not in the versification, but in the subject." On this objection being proffered, a discussion arose; and on *Narkiren* manifesting obstinacy, the god opened a little the eye on his forehead, perceptible only to *Narkiren*; who being infatuated, said, "If even *Indren* were to open his thousand eyes, I would not yield:" whereon the god entirely opened his fiery eye, (which burns what it fixes on); and *Narkiren*, perceiving the commencement of combustion, ran away as fast as possible and plunged himself in the golden *lotos* tank, which removes all kind of sin, and there remained to cool at leisure.

REFLECTIONS

On the Character and Attributes of some of the Hindoo Gods or Moortees, represented and described in the foregoing Chapters—(from 1st to 19th.)

(Continued from Page 196.)

SUCTEE VANAYAKA MOORTEE—Plate No. 25.—No people in the world are so much addicted to gambling as the Hindoos; high and low, rich and poor are sunk in this vice—here the Bramin and the Soodra stand on the same platform, sit on the same carpet, and for hours, nay days and nights spend their little all, in gambling. Cards and Backgammons are the principal games among the more respectable, whilst

cockfighting and other disgusting games occupy the time and attention of the lower orders. In many of the Cutcherries in the Mofussil, the indulgence of holidays is granted by the Collector, in honor of the festival of some deity, and in some offices 10 or 12 days or a month is allowed—though not consecutively—and how is this time spent by the majority, especially the most respectable, IN GAMBLING. The Marquis of Tweeddale, our present illustrious Governor, had lately issued orders to the army, visiting the severest punishment on those found guilty of this vice. Would that his lordship had issued this order among CIVILIANS also. What a benefit would he not confer on society!

LINGA MOORTEE—Plate No. 26.—If the supreme god of the Hindoos be a liar, what must his followers be! Lord Teignmouth thus sketches the character of the Hindoos. "If I were to describe the Hindoo character generally, allowing for individual exceptions, I should define it a compound of *insincerity, servility, and dishonesty*. Their master passion is self-interest, which they pursue through all the mazes of cunning and duplicity. Their disregard for veracity is most striking; and the detection of falsehood excites no other sensation than that of regret, for the failure of the purpose it was intended to answer." "The most unerring index to the national character of any people is, to learn their own sentiments of each other, and no people show more reciprocal distrust, than exists among the individuals of every tribe and family."

Such an entire absence of a regard for truth, as to make it impossible to rely on a word which he utters, is a charge made by all who have any intercourse with the Hindoos, especially in judicial proceedings. Notwithstanding the force of his religious feelings and prejudices, no oath, however adapted to his creed, is sufficient to bind him. Complaints of universal prevalence of perjury are reiterated from so many quarters, by Sir W. Jones, Sir James Mackintosh, and other enlightened and philosophic judges; and we who are born and bred among them, can say from experience *that these are facts!*

Witnesses brought forward in a good cause endeavour to support it by such palpable falsehoods, that the tribunals are often obliged to acquit the guilty, whom they cannot convict, but by means of this impure evidence.

LINGOUDBAVA MOORTEE—Plate No. 27.—The above observations apply to this. Here is also an easy ladder to heaven. "It is said that a man born at *Terovaroor*, likewise, one that has performed pilgrimages to Benares, will obtain beatitude. But a man by mere meditation on the Linga in Trinomalee will be sure of

going to heaven! What, with all his load of guilt uncanceled?

CHATURMOOKALINGA MOORTEE—*Plate No. 28.*—The Vedas are a sealed book in which the favoured tribes alone are instructed, and that, in a language unintelligible to the whole of them,—and yet it is asserted, Vyasa who emanated from the divine nature of Vishnoo has made so judicious, methodical, and intelligible arrangements in the Vedas and Pooranums that they might be understood by all classes of people.

SADASIVA MOORTEE—*Plate No. 29.*—Strange that among the faces of this god, there is no figure of redemption, and what better attribute can a god exercise than that of mercy! especially as this god incarnated himself in this form for the express purpose of ransoming men from the bondage of sin, and of leading them to heaven; and stranger still, that no plan of redemption is made known in their Vedas, by which the “disobedient may turn to the wisdom of the just,” or “to make a people prepared for the Lord.”

MAHASADASIVA MOORTEE—*Plate No. 30.*—This is a representation with 25 heads and 32 hands, 30 of which are shewn as exercising various kinds of destructive weapons, and two of good, one bestowing benediction, the other protection. The work of creation during its continuance includes the exercise of the various powers of creating, destroying, judging and rewarding—but sad to tell there is none whatever of redemption.

OOMA MAHASWARA MOORTEE—*Plate No. 31.*—That the true happiness, as well as dignity of our nature, consist, not in the gratification of our corporeal and sensual appetites, but in the purity of our affections, and the improvement of our intellectual faculties is the language of philosophy, as well as of religion: the doctrine of reason as well as revelation; and the same corrupt passions which are injurious alike to our innocence, and our peace, in the present life, will, we conceive, destroy our relish, as well as our claim to joy in the life to come. What shall we say to the mother of the gods, after reading the account of her life!

SOOKASANA MOORTEE—*Plate No. 32.*—Animated by the desire of obtaining that final boon, and fired by all the glorious promises of the Vedas, the patient Hindoo smiles amidst unutterable misery, and exults in every dire variety of voluntary tortures. In the hope of expiating former crimes by adequate penance, and of regaining speedily that fancied heaven, he binds himself to the performance of vows which make human nature shudder, and human reason stagger. He passes whole weeks without the smallest nourishment, and whole years in painful vigils. He wan-

ders about naked as he came from his mother's womb, and suffers without repining, every vicissitude of heat and cold, of driving storm, and beating rain. He stands with his arms crossed above his head, till the sinews shrink away. He fixes his eyes upon the burning orb of the sun, till its light be extinguished and its moisture entirely dried. Such are the penances he inflicts on himself to obtain, not heaven, but some other wish, where he might exercise his tyranny and love of power.

CHANDRASAKRA MOORTEE—*Plate No. 34.*—Contrary to all the systems of Mythology, the moon shines forth to the Hindoos a *male divinity*. This is surely an argument that proves how little they have condescended to borrow from other nations; here we find twenty-seven daughters of Thatchagu Brahma married to Chandra. Do we want a greater proof for the encouragement of polygamy.

VROOSHAROODA MOORTEE—*Plate No. 35.*—A very particular veneration prevails in India for the bovine species, originating from its peculiar usefulness for domestic purposes—the very animal whose milk nourished, and whose labours turned the fruitful sod, received the Hindoo's tributary homage, and was ranked in order next to a divinity. This rooted veneration both of the Indians and Egyptians for the same deified animal was the occasion of the former giving to the rock, through which the Ganges rushes into Hindoostan, the imagined form of a cow, whence its geographical name of *Gungotri*, the cow's mouth; and caused the spot where the Nile separates, at the point of the Delta, to be denominated the cow's belly—a very remarkable fact, and scarcely possible to be accounted for on the score of mere accident.

Three great Indian Princes, the Rajahs of Tanjore, and Travancore, and the Peishwa Ragoba, or Raganaut Rao, were each enclosed in the body of a golden cow, and then drawn out, were regarded as having experienced a new birth; the statue was immediately cut in pieces and distributed among the Bramins. In some of their treating with the English, the Native Princes urged most earnestly that the soldiers should not be permitted to kill a cow within the precincts of their territory.

BHOJUNGALALITHA MOORTEE—*Plate No. 37.*—A fear of offending the delicacy of my readers would induce me to decline saying a word more on the subject of a devotion, at which modesty cannot help revolting. The story speaks for itself. Vide remarks on *Plate No. 6.*

(To be continued.)



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LVI TERUVELLI ADEL.

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CHAPTER XXXIII.

FIFTY-THIRD TERUVELLIADEL.

(Plate No. 129.)

The god rescued Narkiren from the tank.

While *Narkiren* was thus remaining in the tank, his associates were much afflicted, and went in a body to the presence of the god, whom they implored to have mercy on the presumptuous critic. Moved by their supplications, the god, together with the goddess, was pleased to appear on the edge of the tank; and beholding *Narkiren* with a favorable eye, his body again became cool; and he came out of the tank, confessing his fault in having intimated a blasphemy against the goddess dwelling in the *Siva* temple at *Kailastri*, (there named *Nyana-Pungothai*), and chanted a strain, to the effect, that the goddess of *Kailastri* and the goddess of *Kailasa* were one and the same: he added another chant of seven harmonies, and was dismissed, being fully pardoned. The packet of gold was given to *Terami*, and other gifts were added by the king, named *Semba-ga-mara-Pandion*, who continued a prosperous reign.

FIFTY-FOURTH TERUVELLIADEL.

(Plate No. 130.)

The god, by means of Agastyar, taught Narkiren purity of grammar.

Narkiren, reflecting that his cure was obtained in the *lotos* tank, bathed in it afterwards three times every day, paying each time his homage to the god. The goddess one day suggested to her lord, that as this was a great devotee, it would be expedient to teach him the rules of elegant composition, of which he was yet ignorant; and that this might be done by means of the father of the Tamil language, the sage *Agastyar*, (whom the god at a former period had desired not to come from the southern mountain, called *Potheiya*, to *Kailasa*, in the north, because by doing so the inclination of the earth's surface would be altered and its balance destroyed; but to remain in the south, whither the god would come to be married, in which place *Agastyar* might safely be present.) The god consented to the suggestion of *Minatchi*; and calling *Agastyar*, bid him instruct *Narkiren*. In consequence of this instruction, *Narkiren* became very skilful; corrected his own rough spontaneous effusions, and those of others, making them elegant compositions; and taught his fellow-poets the like rules; by which means the Tamil language became well modelled. It occurred to the goddess afterwards to ask her lord, why he chose to instruct *Narkiren* by

means of *Agastyar*, and not immediately himself, seeing he knew all the rules of grammar so well? The god replied, "That as there would have been an incongruity in his teaching a person who had once so grievously, though ignorantly, offended, he had preferred effecting the result through the medium of *Agastyar*." The goddess on receiving this information was satisfied.

FIFTY-FIFTH TERUVELLIADEL.

(Plate No. 131.)

When the bench of learned Bramins were disagreed concerning the merits of different books, the god, by means of a dumb child, settled the difference.

The forty-eight members of the college of *Bramins* had each one composed a book, and each one vaunting the merits of his own composition, a dispute arose among them as to superiority. To settle this dispute, they went to the presence of the god and implored his intervention. He replied, "There is the son of a very rich merchant, of handsome form, yet dumb; he shall settle your differences." The learned men again submitted to the god, how one who was dumb could possibly effect what was required. The god replied, "That when a chant was perfect, the hairs on the dumb man's head and arms should stand erect; and when a chant had merit, he should merely move his head with an expression of approval. The dumb person was accordingly taken to the college, where the authors severally recited their compositions. In some, the language was good; and in others, the subject was good; and to these the dumb man assented by nodding his head. But the compositions of *Kavilen*, *Paramen*, and *Narkiren*, were indicated to be perfect, both in language and in matter. Thus the doubts and difficulties of the college were adjusted; and the members went on harmoniously together.

FIFTY-SIXTH TERUVELLIADEL.

(Plate No. 132.)

The Pandion having treated Idei-kaden with neglect, the god was pleased to remove and dwell at Vada-Mathurai.

After *Semba-ga-mara-Pandion*, who was a great devotee of *Siva*, had departed to dwell in his presence, there followed a succession of fifteen kings, down to *Kulesan*, who was so learned, that a place was accorded to him on the college bench of *Bramins*; and poetical composition continued to be held in great esteem. One

named *Idei-kaden*, knowing these circumstances, composed some works greatly celebrating the king, which he recited before him. But the king took little notice, and gave no sign of approbation, and no reward. Stung with this neglect, the poet went to the presence of the god, and there besought him to avenge the injury. The god favorably heard the request, and by an illusory act of will, caused the image of himself and the goddess to disappear, and be removed, together with the college and *Idei-kaden*, to *Vada-Mathurai*, on the south bank of the *Vaigai* river. The next morning when the guardians of the temple went to open the doors of the shrines, to their dismay, they found no images there; which circumstance they went and reported to the king, together with their fears about the future prosperity of the place. The king, greatly disconcerted, came down from his throne, cast himself in the dust, and made piteous lamentation; when messengers came to announce to him that the god and goddess had been pleased to appear at *Vada-Mathurai*, a circumstance never before known. The king on receiving this intelligence set out, without state, not even walking, but passing over the intervening distance by rolling over his body on the ground (அங்கப்பிரதம-பயணம்.) When he arrived, he repeated his lamentations, eagerly inquired, if theft, the craft of trees or birds, the fault of learned men, or his own transgression of the law of *Menu*, had occasioned this heavy visitation? A celestial voice was heard, stating, that not for any such cause? but that partly as this was a place where the god's friend, *Kuberen*, (the god of riches,) had performed worship, and partly because of the insult rendered to *Idei-kaden*, the god had been pleased to descend and remain at this place for a time. The king, being now instructed, greatly honored *Idei-kaden*, by the gift of a young elephant, (a peculiar honor to poets,) and by the donation of very fertile lands; *Idei-kaden* being satisfied, chanted the king's praises; and the former order of things being restored, the king received many gifts from the god, together with a son, named *Arrimarrtana-Pandion* whom he caused to be crowned; and delivering to him the kingdom, *Kulesan* himself received an unfading immortality.

REFLECTIONS

On the Character and Attributes of some of the Hindoo Gods or Moortees, represented and described in the foregoing Chapters—(from 1st to 19th.)

(Continued from Page 200.)

SUNTHEYA NURTHA MOORTEE—Plate No. 39.—It would be tedious as well as disgusting to trace at any length the many marvellous and ridiculous accounts of

the Hindoo gods. There is no theme on which Hindoo Mythology has thrown out such a crowd of wildly luxuriate images as in this extraordinary process, called the "*Churning of the Ocean*." The scene opens in Mount Meru. On its pinnacle the angels and deities began to meditate on the means of procuring the *Amreeta Juice*, the precious draught which confers immortality. It is arranged by Vishnoo and Brahma that the ocean should be churned like a pot of milk, not by their own strength, but by the united efforts of the *Soors* and *Assoors*, the good and evil powers, till it should throw up the precious liquid. After the successful termination, a combat ensues—Victory at length declares in favor of the benevolent powers, and Vishnoo is entrusted with the *Amreeta* to be preserved for the use of the immortals.

SADA NURTHA MOORTEE—Plate No. 40.—What a blessing would it not be on the followers of Siva, if a double portion of this spirit operated on their souls, leading them in the paths of holiness!

CAULYTHANDAVA MOORTEE—Plate No. 41.—The most remarkable being among the objects of Hindoo adoration is *Cali* or *Kalee*. Every fierce characteristic of her original is in *Kalee* heightened and carried to the extreme. She is black, with four arms, wearing two dead bodies as ear-rings, a necklace of skulls, and the heads of several slaughtered giants round her waist as a girdle. Her eyebrows and breast appear streaming with the blood of monsters whom she has slain and devoured.

The Reverend Mr. Mackey, in a speech at the Free Church Assembly, Inverness, gives the following description:—"There is a temple near Calcutta, secluded in the dark recesses of the shrine from the light of day, a horrid shapeless puppet, representing the demon goddess *Kalee*, with a hideous red tongue hanging far down her breast to denote her delight in lapping human blood, indeed, from the victims continually slaughtered, the place is slippery from putrid gore—at a set time every year the trembling Hindoos flock thither by thousands and return through the streets of the city drunk and mad upon their idolatry, with wild discordant music, dancing and reeling—their eyes yellow, or blood-red with opium, their tongues slit through, their mouths choked with blood, running spikes into their skins, scorching themselves with flaming torches, boring holes through their cheeks or arms, through which they sometimes pass living snakes, smeared with paint and streaming with blood,—they fill the mind with horror, shame and compassion. No, is this all: the idol lusts for blood: and but for Christian rule the heads of men and women would fall, as they have

fallen, like the heads of goats, at the bidding of the priests, to please that block of wood. Such is embodied Hindooism, crushing out the life of souls, brutalizing human nature: shapeless disgusting, murderous! yet India has no divinity more popular, nor one on whose shrine more lavish gifts are bestowed." The ancient books contain directions for the performance even of human sacrifices to this cruel goddess and who will not join in the concluding prayer of this minister of the Gospel, and pray that the Lord of the harvest would send forth more labourers into his harvest—"I need not here plead for India,—to such as you India pleads for herself. That vast country lies smitten through with the sword of superstition,—prostrate and weltering in her blood. You could not hear unmoved the inarticulate wailings of an infant; but a voice, like the noise of many waters,—a great voice,—the despairing cry of a hundred and thirty millions of dying men,—comes from that far land, clear and terrible to all that have an ear to hear; and its burden is,—'Will no man have mercy on our souls?' By a providence unparalleled in history, God has removed every external obstacle out of the way; the land is open, and the Gospel may be preached every where, from Cape Comorin to the Himalaya, with perhaps less danger and interruption than in our own streets. God leads us by his providence,—He commands us to evangelize; and if we go forward in faith,—I speak it hopefully, I believe it confidently,—Hindustan is to be won by slow degrees, by mighty efforts, but won,—won to Christ. O beautiful vision, beaming on the eye of faith, but yet to be fully realized! O, the glorious conquest! Can words exaggerate its grandeur? But full of grandeur, and blessedness, and glory, so is it also most arduous. Behold our enemies: Hindooism, vast and time-honoured, ruling with its rod of iron the countless millions whom it has enslaved for unknown centuries; the subtler Vedantism, yet more than hopeless to subdue, practically denying God, and confounding good and evil; Mahomedanism with its millions, proud, bigoted, and like the deaf adder, deaf to the sound of the Gospel; the Jesuits, with hosts of ignorant followers, with all deceivableness of unrighteousness, weak to do good, but powerful and formidable for evil; and the nascent leaven of Puseyism, already fatally at work. Wherewithal shall we do battle for these victims with these murderers of souls? What are we against so many? Two or three here and there, isolated, feeble, often discouraged,—our hearts fainting, our knees failing, amidst the hostile snares every-where around us. Again I beseech you to help us. To the help of the Lord, to the help of the Lord, against the mighty. O send forth more labourers—many, many more labourers! Help us with your will-

ing offerings. In the might and power of your union, your numbers, your success (and may God more and more prosper the Free Church of Scotland), remember us in our weakness. Bear us in your hearts before the mercy-seat; encourage us by your sympathy,—help us. I end as I began—O, help us with your prayers!" *Witness.*

GUNGADARA MOORTEE—*Plate No. 42.*—Among a superstitious people, it is not wonderful that the grand objects of nature should be personified, and excite a feeling of devout veneration. Great Rivers, from their mysterious sources, their broad expanse, and their unceasing motion, tend to inspire ideas peculiarly solemn: they are accordingly very favorite objects of Hindoo worship. There is scarcely in heaven or earth a name more sacred than the GANGES—its waters are said to descend from above, and to purify from every stain the man who undergoes in them a thorough ablution. To die on its banks, moistured by its stream, is deemed a sure passport to paradise—journeys extending to thousands of miles are undertaken for the purpose of beholding and bathing in its sacred current. Many thousands of rupees have been expended by some, on those who bring these Waters, whom the distance prevented from personally going there; and there are some wealthy individuals in Madras at the present day who are known to have done so. Many rash devotees even yield themselves to a voluntary death amid its waves, fancying that they shall thereby secure complete felicity in the future world; others devote their offspring to a similar destiny. In the Courts of India, a portion of its water is produced upon which witnesses are solemnly required to make oath,—this form of attestation being esteemed of all others the most binding, though some persons scruple to employ an object so holy for this secular purpose.

The Narbudda, the Godavery, the Kistnah, the Cavery, and almost every stream that rolls through this vast region, have likewise a sacred character, though none in so eminent a degree as the Ganges. The Hindoos are even so absurd to believe, that in periods of the year, this stream arises at Streerung-ham, Conjevaram, and even in the Pennar, a river in Southern India—and great processions of their deities are made at these seasons—and thousands of Hindoos are seen bathing themselves in the firm belief that they are performing their ablution in the sacred stream of the Ganges.

HUNGALA MOORTEE—*Plate No. 50.*—The "Feast of lights" observed amongst Hindoos is held in the month of November, called *Kartie Vellekache*—"the lighting up of the November lamps." In that night thousands of lamps may be seen sparkling about the

streets, temples, schools, doors of houses, gardens, fields and rivers, and public places. It is believed that it had its origin in the destruction of the cruel giant *Mahavelli* or *Balli*, an account of which is given in this Moortee. When the god arose from the shape of the humble Bramin to the high bearing of his own majesty, the giant was astonished, and conquered and sentenced to dwell for ever on the lower regions: but before he took his departure, he begged to be allowed to visit the world once a year, and that men should be ordered to place lamps in every direction, to enable him to take a view of his former *Dominions*—hence November is called “The Feast of Lamps.”

NARASINGAHARA MOORTEE—Plate No. 52.—“The general conception of wisdom is easy,” says a learned writer, “and the character of it invariable. It consists first in the deliberate proposing the best and fittest end; and secondly of the fixed choice and steady undeclining pursuit of the most proper and effectual means in order to promote it.” What a want of system is there among the Hindoo Divinities. The worship and services paid to them are, generally speaking, irrational, unmeaning, and often immoral. Fulsome praises addressed to some chosen deity, frequently the repetition of his name for hours together, constitute the favourite occupation of the worshipper. Plate No. 51 represents Vishnoo as being incarnated in the essence of Siva; in Plate No. 52 we find him taking upon himself the form of half-man and half-lion, to destroy *Harinkassup*, a formidable tyrant,—having accomplished his object, he becomes insane, by drinking the blood of his victim, and the supreme Siva must needs incarnate himself and rescue him. The supreme being is a quadruped animal in one place, and in another he is full of glory. “THE WORLD BY WISDOM KNEW NOT GOD.”

BITCHAUDANA MOORTEE—Plate No. 53.—Here we find the two first divinities in the Hindoo Pantheon leading silly women astray—and then committing adultery with them. It is stated that while captivating these thoughtless women, he was delivering *Lectures on moral and religious subjects*. What a pattern of morality!—immediately after to transform himself to 48,000 forms, and gratify his filthy passions. How different the Christian morality, which teaches us to abstain not only from adultery, but from all manner of carnal pollution whatsoever, from all the most distant approaches to and incitements towards it; such as fornication, uncleanness, sensual desires, and inclinations—all lewd and effeminate conversation, all wantonness of behaviour, all indecent dressings—in short from whatsoever is contrary to the gravity and modesty and purity of the Gospel of Christ. “We have heard that it was said by them of old time, Thou shalt not

commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.”

YOAGA-DUCTCHENA MOORTEE—Plate No. 55.—The divinities make no scruple of dealing anathemas, and that for the most trivial causes, and then themselves subject to them. What a different lesson does Christianity teach. “Thou shalt love thy neighbour as thyself.” “Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Cursed is he that curseth his neighbour, and all the people shall say Amen.”

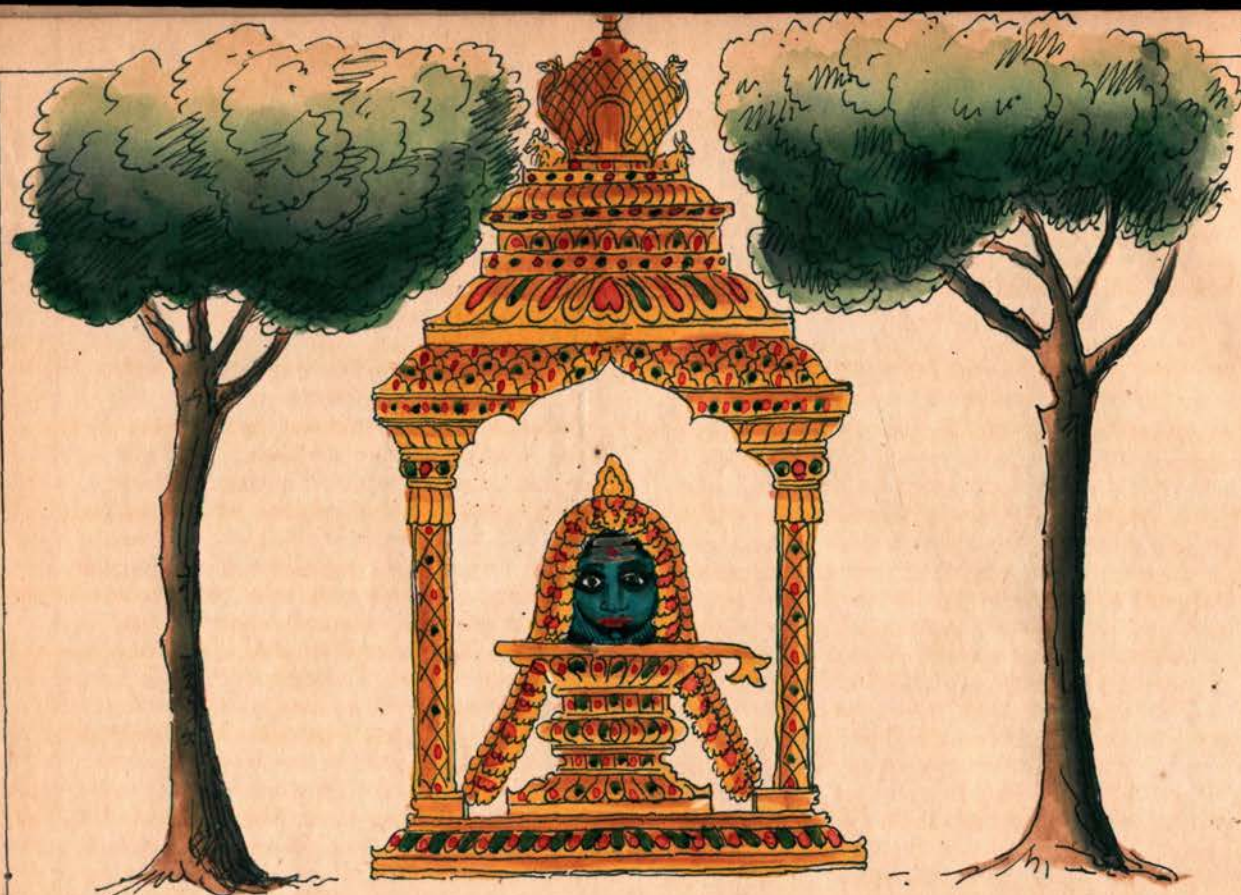
CAULANTHAKA MOORTEE—Plate No. 56.—The Hindoo Yama, the “catcher of the souls of men,” bears some resemblance to the Pluto and Minos of the Egyptians and Grecians. In his anxiety to fill his caves with mortals, was often involved in great disputes with the gods and others; as in the case of *Mercanda*, who was a favourite son of the Supreme Siva—he had nearly cast his snare upon him, and was about to drag him to the lower regions when the deity appeared, and compelled him to relinquish his prey. The Hindoo belief of the seven divisions and different awards of misery assigned to the guilty, in the person of a Chief called Yama, in the person of the Supreme Siva, in the all-preserving power, of innocence and devotion, as seen in the case of *Mercanda* and his future happiness; in these we discover an agreement with the general opinion of nations, ancient and modern, barbarous and civilized, which serves to illustrate and confirm the scriptural account of future rewards and punishments.”—The Rev. Mr. Robert’s *Oriental Illustrations of Scriptures*.

VAKOOLASWARA MOORTEE—Plate No. 58.—Here we find immortal beings foregoing celestial happiness for the gratification of temporal and sensual pleasures, and the supreme being Siva, countenancing and abetting them. What a pattern of morality!

VEERABADRA MOORTEE—Plate No. 60.—Penance and self-torture are regarded as essential to the attainment of a character for holiness. Not only do devotees boast of renouncing all the decencies and pleasures of life, but with all the charms of social intercourse, but they rack their inventions to contrive the most intense sufferings.

(To be continued.)





CHAPTER XXXIV.

FIFTY-SEVENTH TERUVELLIADEL.

(Plate No. 133.)

The god came with a net as a fisherman, and removed the sentence denounced on Parvati.

While *Sunteresvaren* was instructing the goddess in the meaning of the *Vedas*, she paid little attention, at which he, being angry, denounced on her as a punishment, that she should be born of the fishermen's tribe. The goddess humbling herself, and asking a mitigation of punishment, the god promised himself to come and take her for his wife. She was found at the foot of a *Pinna* tree, (*Calophyllum Inophyllum*,) in the shape of a young infant, by the head of the tribe of *Paravcas*, (or fishermen,) who, having been long childless, took the child to his wife; and both were attached to it, and reared it with care. Afterwards, when the child was grown up, the head of the tribe promised her in marriage to any one who should catch a very troublesome fish, which broke the people's boats and destroyed the fishermen.

This fish was *Nandi*, the god's vehicle. When the god had denounced punishment against the goddess, the two children, *Subraminiyen* and *Venaigen*, (*Ganesa*,) said, "It is because of our father's books that this has happened;" hence *Subraminiyen* snatched the book from his father's hand, and *Venaigen* took up those on the floor, and both together cast the books into the sea. The god, angry at *Nandi*, the porter, for admitting the children, sentenced him to become a shark in the ocean; and condemned *Venaigen* to the penalty of dumbness; but denounced nothing against *Subraminiyen*, because of the gift he had previously received, that is, that the curse pronounced against him should always recoil on the pronouncer.

In consequence of the reward offered from the head of the fishermen's tribe, the god came in the guise of a fisherman, saying, that he came from *Madura*. On the first throw of the net the shark was caught and brought to land; and the head of the tribe publicly, before the people assembled, gave his daughter to the fisherman in marriage. The god now reassumed his form, and received the homage of the head man, saying, "I took pity on you, since you had been so long childless; and now, after remaining a certain time on earth, you shall be received into my paradise." The goddess proved able to understand the sense of the *Vedas*; and the god besides instructed sixty thousand disciples. Afterwards the god and goddess, mounted on the bullock *Nandi*, (restored to its own shape,) were graciously pleased to return and dwell at *Madura*.

FIFTY-EIGHTH TERUVELLIADEL.

(Plate No. 134.)

The god gave instruction to a person belonging to Vathavur.

At *Vathavur*, a town on the banks of the *Vaigai*, a *Bramin* had a son who displayed marks of superior talent; and *Arri-martana*, the king of *Madura*, hearing of him, sent for him; placed him in the list of his ministers, and at length at the head of them. In this capacity he conducted the affairs of the kingdom with great ability. But his own mind was alienated from worldly things; he considered them to be vain, and the love of them to be like the unhallowed attachment of an adulterous woman. It happened one day, while he was in the presence of the king, that the officers of the king's cavalry came and represented the great existing need of a remount, as there was no cavalry effective in case of need. The king directed his chief minister to take from the treasury what money was needful, and go to *Peranturi*, a sea-port, where horses were brought in ships for sale. The minister accordingly took the money; had it placed upon camels; and, on setting out, first went to pay homage in the temple. When there, he besought the god to show him the means whereby he might appropriate this money to the use and splendour of his temple and servants; and after he had so prayed, one like a *Pandaram* came and put the sacred ashes on his forehead, at which distinction he felt joyful, and proceeded with the usual accompaniments of his rank as the king's chief minister. As he was going along he meditated on the importance of obtaining some competent *guru*, (or spiritual preceptor.) The god had anticipated his desire by transforming himself into the appearance of a *Bramin*, seated at the foot of a *Kurinthai* tree, surrounded by disciples; to whom he was occupied in explaining the *Vedas*, *Puranas*, and other books. The minister on seeing him considered his wish to be accomplished; and after bathing, visiting the temple, and paying homage to its god, he went and sat down near the *Bramin*, who placed one foot on the head of the minister, and gave him instruction. The minister uttered some verses in praise of the preceptor, so perfect in their kind, that he received the epithet of *Manika-vasagar*, (or jewel of a composer). The minister was so delighted that he pointed out to the *Bramin* the dilapidated state of the temple, and proposed to expend the money which he had brought in repairing and decorating it. The *guru* said, "Do according to your own mind;" and then disappeared, together with all his attendants. The minister was disconsolate, and

with great lamentations threatened to destroy himself. In the end, he occupied himself in building, and expended all the money on the temple. He then bid his followers return to *Madura*, and tell the king, that horses could not now be obtained; but that ships would arrive, and horses would be brought in the month of August. The people returned privately, but said nothing to the king, through fear. A letter came from the king to the minister, who was still at *Peranturi*, inquiring about the horses, at which the minister was greatly alarmed; when a celestial voice was heard, consoling him, praising him for his piety, and assuring him that horses should be brought. He wrote to the king to this latter purport, and in the night the god appeared in a dream and bid him return to *Madura* without anxiety, for that horses should be brought thither. The minister accordingly returned; and when in the presence of the king, assured him that horses would come on the morrow; on which assurance being given, the king graciously dismissed him. When at home, he was surrounded by his friends and relatives, with many expostulations on his conduct; but he simply replied, "It is nothing to me, I am become the servant of *Siva*: let them kill me with the sword, burn me in the fire, or do what they please, it matters not; I shall endure the trial with fortitude."

FIFTY-NINTH TERUVELLIADEL.

(Plate No. 135.)

The god turned jackals into horses on behalf of Manikavasagar, who had been instructed by the Guru-murti.

On the morrow, the king sent for the minister to inquire about the horses; when he assured the king that they would come within three days; but being numerous, it would be needful to mark out lines for them, to dig wells for supplying them with water, and to ornament the town. The king gave instructions to this effect; but on the third day, no horses appearing, he sent peons, directing them to seize the rogue *Vathavuren*, punish him, and put him in prison. When they came, the minister placed himself in the attitude of a worshipper; that is, prostrate on the ground, with his arms extended, and hands joined above his head: and, meditating on *Siva*, he bore the torture inflicted, which the peons increased in consequence of his patience. They next put him all night in an offensive prison to him like a flower garden. The next morning he listened to the instruments used in conducting the temple worship; and, addressing the god, called on him to witness and relieve the sufferings of his votary. The god, moved by this supplication, ordered *Nandi*, and others of his attendants, to go and turn jackals of the forest

into horses, and bring them to the *Pandion*. The order was obeyed in time to save the minister from capital punishment. An amazing concourse of horses appeared, and the god himself came at the head of the other riders. When the king asked the grooms, "Who was the chief of them?" they pointed to the god; and the king, forgetting himself, made him a respectful salutation; at which, a moment after, he felt ashamed. The chief then proceeded to explain the qualities of the horses; among which were, that they would leap the town walls, pass through windows, and if kept* in any one's house would ensure prosperity. Their different kinds were stated, with the uses to which they severally were most applicable. While the description was being given, the horses raised a dust which ascended through the atmosphere to *Swerga-lo-gam*. The chief proceeded to state the different countries whence the different kinds of animals came, and the import and advantages of different colours among them; winding up the whole detail, as it had been begun, by stating, that these were purchased with the king's money, through the agency of his excellent minister *Vathavuren*. The chief then delivered one horse into the king's own hand; and had all the rest given up, excepting only the one on which he himself was seated, being *Nandi* in disguise: he then made his respects to the king, and, with all his subordinates, disappeared. The king commanded his minister to be released and honored. The god returned to the *Madura* temple, and related his diversion to the goddess, who was much astonished.

SIXTIETH TERUVELLIADEL.

(Plate No. 136.)

The god turned the horses into jackals, and being displeased at the subsequent treatment of Manikavasagen, made the river Vaigai overflow.

The minister, on being released, came to his dwelling, attended by musical instruments and the like accompaniments, and there was waited upon by all classes. When these were gone, he retired to a private place, and, addressing the god, said, "It is true that horses have been brought to the satisfaction of the *Pandion*; but that I may have no more trouble of this sort, change my mortal form." The day was now departed, and the moon and stars appeared; when the god, by an exertion of his power again changed the horses, who were tied in rows, into their own form of jackals. These now said one to another, "We, who delight in the sound of funeral instruments and wailings of mourners, have been all day made to bear burdens, and have been flogged

* This is stated to be a popular notion concerning the jackal.





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with whips; we find not here the crabs nor shell-fish on which we are wont to feast, but gram and grass, which we desire not; it is better to break our cords, and retire to our native woods, where we shall have none of these annoyances." They accordingly broke their fastenings, and proceeding to prey on the entrails of some dead horses of the old stud, they raised a great cry, which brought the keepers; on whose approach, some of the jackals clambered over the walls, some passed through the windows, and some out through the drains; while a few, being old and infirm, remained trembling at the approach of the keepers. There was now a barking of dogs, and cry of awakened birds: the whole town became disturbed; and every where jackals were visible; which, by the morning, had escaped to the forest. The day following, the head keeper of the lines went to the king and reported what had occurred. The *Pandion* sent for the minister, and being very angry with him, ordered him to bring back the money which he had received; and delivered him over to peons till he should do so. The peons carried him into the open field, exposed him to the sun, and placed a stone on his head and a heavy one in each hand to keep him down,* until he should restore the money. The god, being displeased at the treatment of his votary, threw a glance on the river *Vaigai*, which, understanding the signal given, came rushing down with great force, and rising over its banks, entered the streets and houses of the town. The people, being alarmed, collected their children and valuables, and debated what they should do; while the water rose, first to the waist, and afterwards as high as the shoulders; they then ascended upper houses, and the water rose as high; when they uttered piteous lamentations, saying, "Is this for the injustice of the king? or is it a sacred amusement of the god? we know not. A thousand *Kundotherens* could not swallow up this inundation. What shall we do?" In the mean while the peons who were torturing *Manika-rasagen*, finding that their wives and children were in danger of being drowned, left him, and went to their rescue. He, being released, proceeded to the temple; and being unmoved, continued his meditation of the god, without sustaining any harm.

REFLECTIONS

On the Character and Attributes of some of the Hindoo Gods or Moortees, represented and described in the foregoing Chapters—(from 1st to 19th.)

(Continued from Page 204.)

It is tedious as well as disgusting to trace at any further length, the many marvellous and ridiculous

* This is said to be a customary mode in villages of obtaining money from a refractory debtor.

transformations ascribed to these gods. These few instances will afford a sufficient idea of the wild, though sometimes, sublime ravings in which the framers of Hindoo religion indulge. We find throughout, that this strange creed teaches, that the immortals instead of receiving with satisfaction acts of devotion, are struck with alarm, lest the performers should thereby arrive at a power dangerous to the stability of the celestial dominion. They do not therefore scruple to employ means, as I have proved in a variety of instances, for seducing them into such sensual indulgences as may cause them to relinquish these lofty pretensions. Their religious ceremonies employ every day, almost every hour—its ministers rank above every other class, even above Kings. There is no history, scarcely any poetry, but what relates to the actions of the gods and deified heroes. Unhappily this devotion, *unenlightened by divine instruction*, and misled by the mysterious perversities of the human heart, instead of being a lamp to their path, has involved them in an abyss of absurdity, and impelled them to follies, and even crimes, of which there is scarcely an example in any other pagan worship; and their gods are said to be leading characters, in this train of abomination and impropriety. I cannot conclude these remarks (upon the first nineteen Chapters of this work) without the following quotation from the Reverend Mr. Roberts' "Oriental Illustrations of Scriptures" as a descriptive of the entire character of the Hindoo. "More systematic" (says the learned author) "or more determined liars, than the people of the East, cannot in my opinion be found in the world!—They often utter falsehoods without any apparent reason, and even when truth would be an advantage, they will not tell it. Reprove them, and they would appeal to BRAMA, as an excuse, because he said he had found out the summit of the pillar of fire, when he had not, or because some of the other gods uttered falsehoods, or it was our ignorance or fate"—and thus they lay the burden of their guilt on the shoulder of their divinities! What a melancholy proof that "the heart is deceitful above all things and desperately wicked." Examined by the rule of Scripture how mistaken, how pitiable, how unprofitable is the zeal of the pagan idolator!—On the contrary, what a just understanding, what fortitude of mind, what personal and public benefits are conspicuous in Christian self-denial! It teaches us to use the plenty of meats and drinks given us by divine bounty, without any abuse of them; thus confronting by our example, and severely condemning all excesses. It teaches us to enjoy the rich comforts of the marriage state, and the various pleasures which spring from the chaste union of the sexes, and a well governed family; pleasures, infinitely outweighing all that lust enthroned in a filthy heart, can boast. It enables us to carry on

trade without covetousness, though every incitement to that sordid passion surrounds us. In the reciprocal exercise of tender affection between dearest relations and friends, it secures the supreme love of the heart for God. It emboldens us to avow his cause and adhere to it, in contempt of our worldly interests, our honor, and our character. It teaches us to sacrifice our prying curiosity, and our desire of comprehending fully the truths of God, before we believe them, to the veneration we owe His oracles. And after an intrepid venture of all for His sake, it requires us, instead of eyeing with self-complacency our moral excellence, to cry, "Enter not into judgment with thy servant, O Lord." This extensive, this most noble self-denial is sufficient. Away then with the unnatural life of the convent; away with all the inventions of will worship, silence, and total solitude, iron girdles, and the coarse food;—away with whimsical singularities in dress, celibacies, and the fashion of the exterior, which enthusiasts so vehemently affect. It is far severer self-denial to mortify every evil and corrupt desire natural of the heart. It is more courageous to fight till we die, than to flee from the battle. It is more profitable to mankind to shine as a light before their eyes, than to be immured with a select company, as if piety could not live in the commerce of the world—and it is infinitely more for the glory of religion that the new heart and new spirit should be known and seen of all men, than be buried in perpetual concealment. Most useful, honourable, and excellent are they who deny all the cravings of corrupt self, in the midst of forbidden objects. They and they alone prove the efficacy of the Saviour's prayer: "Father take them not out of the world, but keep them from the evil."

BRITISH CONNECTION WITH IDOLATRY.

(Continued from Page 188.)

The following extracts from the late Bishop Heber's Journal appear very exceptionable.—"During my progress through the holy places (at Benares), I had received garlands of flowers in considerable numbers, which I was told it was uncivil to throw away, particularly those which were hung round my neck. *I now, in consequence, looked more like a sacrifice than a priest!* and on getting again into the gig was glad to rid myself of my ornaments." "This being the great day of Hoolee, all my Hindoo servants came to pay their compliments, and bring presents of red powder and sugar plums. The event was rather costly to me, as I was obliged to make presents in return. *But it is the 'dustoor,' and*

who in India can transgress that unwritten and common law of the land?" "The Raja offered to return my visit next day; but knowing that Tuesday is, in the estimation of all Hindoos, *unlucky*, I named Wednesday in preference, telling him my reason. He answered, very politely, he should account every day lucky in which he had opportunity of cultivating my acquaintance; but was evidently well pleased."^{*}

"In 1811, the Madras Revenue Board requested the sanction of Government, to the disbursement of 150 star pagodas, by the Collector of Cuddapa, on account of *Hindoo ceremonies to procure rain, to be performed at the different Pagodas in that district!* The object, in sanctioning the performance of these ceremonies was to inspire the people with confidence, and to encourage them to increased exertions in the process of agriculture."[†]

"That the interference of the public authorities promotes the popularity of individual temples, there can be no doubt. During the invasion of Fort St. George (Madras) by Hyder Ally, it appears that the garrison was in the greatest distress for want of water. It was seriously contemplated to capitulate on the following day, if relief did not arrive. Whilst things were in this desperate state, the chief officer in the garrison saw, in a vision, a female, who directed him to the Wallajah gate, with the promise that the trench water there would be found fit for use! I need not add, that the dreamer found it so, and thus saved the garrison. The Pagans very gravely assert, that their guardian deity, *Agaatha*, effected the deliverance of the army; whilst the Roman Catholics, with equal gravity, contend, that their Virgin Mary was the Saviour. It is a fact, that *Agaatha receives a yearly present from the Company, with the privilege of entering the Fort as far as the first gate!* The notice taken of the idol by Government, and the prevailing traditions of its interposition, occasions the annual receipt of presents, and renders its festival uncommonly notorious. Here we see men, women, and children, in solid masses, parading the streets, and swelling the train of its followers, singing the most obscene songs, and using language, which, the most profligate in Christendom, would be ashamed to utter in the presence of his most dissolute companions."[‡]

(To be continued.)

* Heber's Jour. vol. i. p. 279; vol. ii. pp. 84, 131. "The Hindoos name a European, who went straight to heaven from Benares, but it appeared he had left money for the construction of a temple after his death!" Ham. Hind., vol. i. p. 307.

† Hamilton's Hind., vol. ii. p. 342.

‡ E. I. Mag., March, 1832, p. 275.



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CHAPTER XXXV.

SIXTY-FIRST TERUVELLIADEL.

(Plate No. 137.)

The god came to carry mud as a cooly, and the sacred body was struck with a cane.

The king hearing of the distress caused by the inundation, sent for his ministers, and commanded them to use means in order to stay the water of the river. This command the ministers received with reverence, and set about its fulfilment, by assembling all the householders and people of the town, and appointing to each person so much of the bank of the river to be raised into a dike. There was one poor old woman, named *Vanthi*, without relatives or family, who lived by making a sort of flour cakes, and by offering *ghee* to the god, which she afterwards sold. Being infirm and unable to labour, and having no means of obtaining help, she appealed to the god in her extremity, and besought his assistance. Shortly after, a cooly, clothed in a very dirty garment, with the appearance of being half famished, came, inquiring if any one was willing to employ him; at which the old woman was glad, and engaged to pay him for his work by her flour cakes. He entreated her forthwith to give him some of the imperfectly prepared materials; and eating this, received some more cakes properly prepared, which he tied up in his girdle, and then went to work. But instead of doing the appointed portion, he roved about, and did a little work here and there for other people, receiving cakes from them, and then slept for a time under a tree. After receiving more cakes, he again went to work, but did little, and hindered others by his practical jokes; among which, one was the falling with his burden of mud into the river, and scrambling out again, after the spectators had thought him in danger of being drowned. His behaviour at length attracted the notice of the ministers who were superintending the work; and, inquiring into his indolence, they found that while the water of the river was every where else overcome, it continued to pour in only at his appointed portion. His appearance being very beautiful, and like that of a king's son rather than a cooly, the ministers reported the case to the king, adding, that from his appearance they were afraid to flog him, as they would do others. The king himself went out to inspect the work; and coming to the idle cooly, demanded who he was? but received no answer. Offended at this deportment, the king raised a rattan, or cane, which he held in his hand, and struck him with it over the shoulder; on which the apparent cooly deposited the load of mud on his head, basket and all, and disappeared; while by means of this single basket full of

earth the dike became completed at once. The blow which was struck was felt by all the inmates of the king's palace, both human beings and animals: not only so, but it was felt by the sun, the moon, the planets, and stars; even *Brahma* in his paradise was disturbed, and *Vishnu* was awakened from his slumbers. The king stood astonished; and now the god, seated on his bullock vehicle, appeared in the air, while a celestial voice was heard, to this purport, "That the king had done wrong in ill-using *Manika-vasagen*, who had employed the money he had received for the service of the god, of whom he was a distinguished follower; that the king should call *Manika-vasagen*, ask his pardon, and dismiss him satisfied." All this the king promised to do, and performed. *Manika-vasagen* gave the king his forgiveness, and announced his intention of going to reside at *Chittambaram*. The king evinced a desire of accompanying him, which the minister imperatively forbade. The latter then retired to the forest of *Tili* trees near *Chittambaram*, and remained there performing austere devotion; arriving also at the full knowledge of the worldly (உலகம்) and spiritual (உயிர்) systems. He also overcame in argument the *Baudhcs*, (புத்தர்,) who dwelt there in considerable numbers. At length his life was merged in the celestial splendour.*

SIXTY-SECOND TERUVELLIADEL.

(Plate No. 138.)

The god came in the shape of Sampanten, and cured Kuna-Pandion of his fever.

From *Jaga-natha-Pandion*, down to *Kuna-Pandion*, there were nine other kings. *Kuna-Pandion*, being warlike and powerful, went and conquered both the *Sera* and the *Soren* kings, and took possession of their countries. But they, humbling themselves, redeemed their countries: the first, by large numbers of elephants, horses, and other gifts; and the latter, by giving his

* The adventures of *Manika-vasagen* form the subject of the *Vathura-Purana*, which is very diffuse; and found both in prose and poetry. It is stated in this *Purana*, that *Manika*, when tortured, was stretched on the burning sand of the *Vaigai*; as also that the manner of his death, was a melting away and disappearing in the smoke of the *Karpuram*, or incense, which he was offering. The whole tale is in great repute with the natives of the *Saiva* class, and much admired. Several years ago the Editor remembers the story of the cooly being told to him by an otherwise intelligent and sensible man, who could not restrain his gushing tears at the mention of the blow which the god received. He professed to be a *ஞானி*, or philosopher; but so strong is the feeling of superstition, even though founded on tales better than these. The Editor has been forcibly reminded, by a certain analogy, of the exclamation reported by *Eusebius* of one *Dionysius*, an astronomer, on a preternatural eclipse occurring, which is, "Either the end of the world is approaching, or else the God of nature suffers."

daughter, named *Mangiya-carisi*, to the *Pandion* to wife. One of the *Soren* king's subjects, named *Kulichari*, gave large gifts to the *Pandion* in lieu of the usual marriage portion; and the king, being pleased with his conduct, took him to be his minister.

It so happened that, as the king was deformed, he was persuaded to embrace the *Samunal* faith; and the *Bramins* were in consequence distressed; their religion was depreciated; and the bare head, rolled up mat, drinking vessel suspended from the wrist by a cord, peacock-fans, and other emblems of the *Jainas*, their disgusting poverty, and the more disgusting recitations of their books, were every where perceptible. Notwithstanding, the queen and minister secretly preserved the *Saiva* faith; and not daring to put the *Vibuthi*, (or ashes,) on their foreheads, they put it on the crown of their heads. They also went by stealth to worship in the *Saiva* temple: when there, one day, a *Pandaram*, of the *Saiva* sect, approached and saluted them; who, in reply to inquiries, said he came from *Chittambaram*, and that a prodigy had recently appeared there in the person of the son of a *Bramin*, who, when only three years of age, had displayed extraordinary precocity, and had since confounded persons of maturer years; adding, that he had spoken about coming to *Madura*. On receiving this intelligence, the queen and the minister wrote on a palm leaf a short epistle, inviting the *Bramin* to come, and sent it by the *Pandaram*. When the young man was about to set forward, his elders and friends came round him to represent the great danger of one so young going among a hostile sect; adding also, that it was a bad time. He replied, that he cared not about good or bad times or days, the Supreme Being protecting him; and setting out on his journey, when he came near to *Madura*, he blew the trumpet usually indicating conquest. Some of the *Samunal* sect encountering him, asked, scornfully, "How one so young could assume such airs of superiority or defiance?" but he went tranquilly on till he came to *Madura*; and then took up his abode in the house of a *Bramin*. While there the adverse party, by means of their ceremonies, sent a flame to destroy him; but as he continued unhurt, they came and set fire to the house in which he sojourned. On learning that this was the work of the *Samunals*, he said, "Let the flame go and seize the king who protects these miscreants." In consequence of this malediction, *Kuna-Pandion* was seized with a burning fever, from which he sought relief in vain. His queen and minister now took the opportunity of recommending the young *Saiva* to his notice; but the king objected on the ground of impropriety, owing to a difference of faith, which objection was, in the end, overruled. The *Samunals* however interposed; and though they could not prevent

the king from seeking a cure; yet, to interpose as much difficulty as possible, they proposed, that they themselves should try to cure the king on one side of his body, while the *Saiva* did the same with the other side; to which arrangement consent was given. The *Samunals* now tried their utmost efforts; but the king, instead of being benefitted, only became worse. It next came to the *Saiva's* turn, who exhibited some of the sacred ashes; on which the *Samunals* exclaimed that this was unfair, as the ashes might conceal some medicine. The *Bramin* then said, "Let me have some of the ashes from the kitchen of the god's temple brought to me?" and on this request being granted, he proceeded to rub one side of the king's body entirely with these ashes, and left that side cured. The king begged him to cure the other side also; and since the adverse party could not oppose, the young *Bramin* cured the other side also in like manner. At the same time the hump on the king's shoulders became reduced; and in place of *Kuna-Pandion*, (hump-backed,) he acquired the name of *Savuntiren* (beautiful). Gratefully acknowledging his obligations to *Sampanten*, he embraced the *Saiva* faith, received instruction, and became a holy man.

SIXTY-THIRD TERUVELLIADEL.

(Plate No. 139.)

The impalement of the Samunals.

After the cure of the king, his wife and minister, and *Sampanten*, went to the temple of *Siva*, and rendering him praise, besought his permission that the *Samunals* and their faith might be destroyed. The god replied to *Sampanten*, "What you have done is well pleasing to me; and therefore to what you agree, I agree:" (playing on the name *Sampanten* or agreement).

The *Samunals* were much chagrined and envenomed by what had occurred; and agreed upon an ordeal by fire, as the means of bringing about a change. But as they were about proceeding to the king on this errand, they met with great opposition from their wives. These represented the reverse already sustained; and stated, that in their dreams of the past night, they had seen a cow (emblematic of the Hindu faith) pushing with its horns in every direction; they had also seen bodies pierced through, and beasts and birds feeding on the dead carcasses; while the town appeared full of persons with ashes on their foreheads (denoting the *Siva* religion). These remonstrances were however unavailing. Like devoted men, they were angry with their wives; and these latter, finding they could not prevail, became incensed in turn, and pronounced on them a curse, wishing that they might perish. The learned *Samunals* proceeded to the king; represented that he had





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done them injustice; and requested that themselves, and the young *Saiva*, might be directed to write each one a chant on palm leaves, all of which should be subjected to the trial of fire; and the production that should remain unconsumed, should be considered as belonging to the true faith. To this proposal all parties assented; and on a set day they proceeded to some little distance, when the *homa* (or sacrifice by fire) was prepared. The *Samunals* depended on their employment of the *Agni-kattu* (or charm against fire); nevertheless, their writings were all consumed, amounting to eight thousand; and that of *Sampanten* alone remained uninjured. This ordeal did not give them satisfaction; and they proposed that the books should be written again, and the whole cast into the river *Vygai*, when that one which should ascend against the stream should be declared to belong to the true faith. This challenge was also accepted; but the condition was now attached, that whichever of the parties should be conquered, should abjure his or their respective faith, and embrace the opposite one, or else be impaled alive. The trial was fixed for the following day, and a public procession having gone forth to the banks of the river *Vygai*, the ordeal by water proceeded; when every book of the *Samunals* was carried down with the stream, and that of the *Saiva* alone ascended. The trial being decisive, he now appealed to them, exhorting them not to perish, but to embrace the *Saiva* faith. The eight thousand learned men who had written the palm leaves refused; and with obstinate prejudice put themselves on the impaling stakes. But the unlearned multitude, being afraid, snatched up the ashes emblematic of the *Saiva* faith, and rubbed them on their foreheads; and others, not being able to get ashes, smeared themselves with the unburnt cow-dung itself to escape death.

Afterwards, the king, with *Sampanten*, went westward ten miles in search of the book which had ascended the stream, until they came to a place where the god was seated, in the form of an aged *Bramin*, of whom they asked, "If any thing particular had occurred?" who replied, "We know not." But on some stanzas being sung in his praise, he put some ashes on the forehead of *Sampanten*, and indicated the place where the book was to be found. The king built on that spot a pagoda, together with a town called *Tiru-yedagam*, (the place of the sacred-writing,) and adoring *Siva*, remained there some time; by which means he cleared himself of the crime of having joined with the *Samunals*; and then returned with *Sampantamurti* to *Madura*. He there brought the *Saiva* sect into open day. And subsequently, when *Sampanten* wished to go and visit other *Siva* temples, he, out of

great regard, accompanied him to some distance, and then returned. Since the time when his fever was cured, he had changed the name *Kuna-Pandion* to *Savuntera-Pandion* (i. e. hump-back, to beautiful). He ruled according to the law of *Menu*; built temples with choultries; and instituted festivals to the *Madura* god; and in harmonious co-operation with his wife *Mengiya-carisi*, and his minister *Kulichari*, ruled prosperously for a length of time.

* SIXTY-FOURTH TERUVELLIADEL.

(Plate No. 140.)

The god called a Vanni tree, a lingam, and a well from Tirupurambiyam to bear witness to a marriage.

In a town on the sea-coast in the *Soren* kingdom, there was a merchant, who was very wealthy, but had no child. He, with his wife, performed many religious services, and at length were favored with only the gift of a female infant. The merchant at the birth of his daughter, intimated his intention that she should be married to the son of his elder sister, who was then at *Madura*. Shortly after the merchant died; and his wife was burned together with the dead body of her husband, leaving the child an orphan. After the usual lamentations were passed, the relatives sent to call the merchant's nephew, and mentioned his uncle's intentions as to the marriage: but he preferred that the marriage ceremonies should take place at *Madura*, among his relations; and, after some time, set out on his return thither, taking with him, the young woman, her attendants, and property. On the road they came to the town named *Tirupurambiyam*, where the young man bathed in the tank; and the food of the party was cooked under a *vanni* tree, (*prosopis spicigera*). After their meal the young man slept, with his head resting on the step of the temple for a pillow. In this situation a serpent came and bit him, so that he died. While other relatives wept, and fell on the body of the deceased, according to custom, the young woman sat apart sorrowful. It so fell out that *Sampanten* (of the foregoing tale) was then visiting this temple: on hearing the outcry, he went near, and inquired what was the matter. The young woman fell at his feet; and, with all the high appellations employed to the holiest of men, stated the circumstances, and the occurrence that had taken place. He noticed in a particular manner the becoming deportment of the betrothed; and interesting himself in the case, thought on the god, and chanted certain verses in his praise. As a consequence, the young man that was dead, became revived, opened his eyes, and arose, unconscious to himself of any thing more than having arisen from sleep. The person instrumental in this result strongly recommended the

two persons to marry at that very place. But the young woman objected the distance from kindred, and want of witnesses. *Sampanten* said, that the *vanni* tree, the *lingam*, and the well, would be sufficient witnesses; and the marriage ceremony was performed.

After their arrival at *Madura*, the woman brought forth a son, who was accustomed to play with two children which the same husband had received by a former wife, still living. Some disagreement took place between the children which brought on a quarrel between the mothers; and the elder wife employed disrespectful language regarding the younger, asking among other things, "Where were the witnesses to her marriage?" These being mentioned, the elder jeered her by asking, "If such witnesses would come and give testimony?" The younger wife, feeling herself hurt, went and bathed in the golden *lotos* tank, and besought the god; when a celestial voice was heard, saying, "I will bring the witnesses to this place, go and call your kindred." She accordingly went, and brought the elder wife, together with many other friends to the temple, where in the *Isani* choultry, the god presented to their view the *vanni* tree, the *lingam*, and the well. The elder wife, being confounded, only nodded her head, in token of inability to object; and the other relatives, who saw this token of favour extended towards the younger wife, rendered her many honors.

The husband, on learning these circumstances, greatly blamed the elder wife, and repudiated her; but, at the intercession of the younger wife, who pleaded the honor she had received through the malice of her opponent, the husband took back the elder wife, and restored her privileges. These witnesses remain to the present day.

GENERAL REFLECTIONS

On the 64 Teruvelliadels or Sacred Amusements of Siva.

The outlines of this degrading superstition being considered, I now come to the closing remarks. The *Teruvelliadels* are in themselves so puerile, that we can scarcely remark on them. They are entitled, Amusements of the Supreme Siva. What a degrading notion does not this whole system of religion give of the deity, and who are they that cherish in the people all those debasing superstitions to which the mind of man is prone. The Bramins are said to have issued in the moment of creation from the mouth of Brama, to preserve their own superiority, they studiously exclude all others from any participation in their advantages. Instead of striving to diffuse knowledge among their countrymen, they interdict all their attempts to attain it; instead of pointing out the way to heaven, they shut it against them. For the Soodras are not permitted to perform a single religious ceremony, and a severe anathema is pronounced on them, if they merely open a page of the Vedas. The priestly ministrations are limited to the performance of a round of unmeaning ceremonies, and

do not aim at conveying to the people any instruction either religious or moral. The high consideration which they enjoy in virtue of their supposed sanctity and wisdom, only makes them seek to monopolize those qualities, and to debar their fellow citizens from even endeavouring to acquire them. "A Bramin," observed one of their own fraternity, "is an ants' nest of lies and impostures;" they exalt in an extravagant degree, the dignity of their own place and office, as well as the merit of those who confer donations upon them; in fine "their god is their belly, their glory is their shame," their affections are centered in the beggarly elements of this world, and they take wise precautions to have a good participation therefrom.

The Pooranums from which the above work was chiefly framed, is said to be the commentary on their Vedas, and what do we find in these: "Adultery, Incest, Fornication, Uncleanliness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Envyings, Murders, Drunkenness, Revellings, and such like."

How different the "Wisdom that cometh from above," its fruits are "Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance."

BRITISH CONNECTION WITH IDOLATRY.

(Concluded from page 208.)

"The Grand Lama is an hereditary living deity, before whom millions prostrate themselves. When Captain Turner was on his embassy to this deity, to gratify his votaries, he made an offering, he says, to the deceased *Teshoo Lama*. In addressing the same deity, who had entered the body of an infant eighteen months old, he said to the child:—'The Governor General, on receiving the news of your decease in China, was overwhelmed with grief and sorrow, and continued to lament your absence from the world, until the cloud that had overcast the happiness of this nation was dispelled by your appearance.' " Does such language comport with the dignity of the British, and the integrity of the Christian character?"

"*Saugur Island*, situated at the mouth of the Hooghly river, about 100 miles from Calcutta, is a well known place of pilgrimage. Infanticide was abolished at this place in 1802, during the administration of the Marquis Wellesley. The *Madras Government Gazette*, Jan. 13, 1827, contains an account of this pilgrimage; and observes, "According to the pundit, an impost is levied by the officers of Government stationed here, of four annas per oar, besides a fee of one anna to the establishment: but the charge, if we are not misinformed, is *unsanctioned*, except as made by *Byragees* and *Sunyasees*, who assumed the right of levying four annas per oar, and eight annas to one or two rupees for

• Asi. Jour., August, 1827.

each shop. This claim has been so far authorized that the right to levy any charge was withdrawn from the Saugur Society upon the petition of the religious mendicants. The temple of Kapila Muni, on the southern coast of Gunga Saugur, is under the alternate charge of a Byragee and Sunyasee. The latter presides at the Mela, in the month of Kartik (November), the former in Magh (January). They levy a tax of four annas on each person who visits the temple, the amount of which is divided among five different establishments of Ramanandi Byragees, in the vicinity of Calcutta.*

AN ADDRESS TO THE HINDOOS.

DEAR FRIENDS,

Some of your community were subscribers to this undertaking, whether from motives of curiosity, or from a real wish to examine into the nature of that darkness which clouds the moral atmosphere of India's fertile plains, I cannot say. I have presented you, and the world, with this volume, treating on the various and multifarious images, incarnations, and forms of Siva, your principal deity, all of which you steadfastly believe, and humbly worship and adore. After you shall have perused these pages, I am confident, that you will admit the veracity of my publication; and that, what I have now published, is merely a very small portion of your religion, and concerning the varied and innumerable Moortees, borne on that large and astounding list of your gods, viz., THIRTY-THREE MILLIONS! The subjects I have published in this work are the most decent portions of the history and characters of these gods. I have suppressed those heart-sickening and extremely obscene parts from the public eye, as they are of such a nature which the pen of a Christian cannot handle, or describe, the subject cannot even be named among us. My friends, if it is necessary to see Idolatry, to be fully sensible of its mischievous effects on the human mind—GO TO HINDOOISM; unveil the curtain—see the degrading notions it gives of the Deity!—see the endless rounds of its burdensome ceremonies, which occupy the time, and distract the thoughts, without either instructing, or interesting its votaries, who believe that if they observe these lying vanities, maugre, what life they lead they are absolved from their sins—see the filthy acts of uncleanness and cruelty, practised by the very Bramins, their instructors in righteousness, not only permitted, but especially enjoined and inseparably interwoven, with the ceremonies—see the system of caste, a system which tends more than any thing else which Satan has invented to destroy the feeling of general benevolence, and to make so large a portion of your fellow creatures, bone of your bone, and flesh of your flesh, the helpless slaves of the remainder—see the total absence of any popular system of morals, or any single lesson which the people at large even hear, to live virtuously, or to do good to each other. I do not say that there are not some scattered lessons of this kind to be found in some of your ancient books, but these are neither accessible to the people at large, nor are they permitted to be read by them; and in general, all the sins that a Soodra is taught to fear, is killing a cow, or offending a Bramin, or neglecting one of the many frivolous rites by which the deities are supposed to be conciliated. Their standard of morality is so low, that they feel little, or no shame, or compunction of conscience on being detected in telling a falsehood, or so little interested in the sufferings of a neighbour, not being of their own caste or family—their ordinary and familiar conversation is so licentious—they delight even in teaching, and hearing their young children lisp forth loose expressions—whose feet are swift to shed blood, and they commit perjury, with so little repugnance. Yea, their evidence in any Court of Justice could hardly be relied upon!† May the Christian's

only God continually help His followers in this respect, and may His Almighty power preserve them from suffering death, or imprisonment, by means of such evidences.

This religion is indeed a horrible one, more so, than can be conceived. It gives you no moral precepts, it encourages you in vice by the style of its ceremonies, and the character of its deities, carried out in processions, and portrayed on the walls of your temples,—it hardens the heart against each other, to a degree which is often most revolting. See how it has hardened the heart of the parents against their children:—the history of the Infanticide, the Suttees, &c., proving most justly that the tender mercies of the wicked are cruel, and drawing the sanction of these abominations from their religion, or from the authority of customs and practices founded upon it. An observer of your practices thus bears me out in these sentiments. "There are a number of actions performed by Hindoos supposed to be meritorious in their nature, but which, in the opinion of a Christian, deserve punishment even in this life. The Hindoo widow burning with the dead body of her husband is promised a residence in heaven during the reign of fourteen Indras; yet no Christian doubts these are real murders or not. The death of vast multitudes of Hindoos is procured, or hastened annually, by immersing a part of the body in a state of dangerous weakness, in the Ganges, and by pouring large quantities of water into the mouth of the dying person; yet the Hindoos think it a work of great merit." Such is the religion, which, from infancy you are taught to profess—such is the religion you have adopted, and do now practise. If such is the end of your faith—how deplorable must be your condition! And shall we, Christians, in whose hearts the lamp of life is lighted—shall we deny to you, the hope of Salvation? Can we see you in this wretchedness, and not point out to you a Redeemer. The Lamb that taketh away the sins of the world. For there is no other name under heaven by which we can be saved, but by the name of Jesus; "Him hath God exalted to be a Prince and Saviour, to give repentance unto Jews and Gentiles, and remission of sins." Not all the waters of Ganges—not all the pilgrimages to Benares, Ramaseram, Seringham, &c.—not all the prayers to Jagernaut, to Vishnoo and to Siva, can give the guilty conscience peace, or wash away the stains of sin. It is CHRIST alone the heavenly Lamb. He who was slain from the foundation of the world, was made a propitiation for us. The blood of JESUS CHRIST cleanseth us from all sin—He is the Mediator between God and man. It is He who opens the doors of Heaven and the gates of Paradise to the soul that is weary and heavy laden with its infirmities, guilt, and wretchedness—give him then your hearts—give him your confidence, the trust, the faith, the credit which his word demands—give him your affections, and let your love be placed upon him—give him your souls, that his blood may cleanse them, that his righteousness may clothe them; that his spirit may renew them, and conform them to his blessed likeness who is the chiefest among ten thousands. Turn! turn away from dumb idols ye civilized Hindoo brethren, ye learned, but blind ones—turn and serve the living God—give not heed to seducing fables of your Pooranums, and the traditions of your Priests. Listen not to the blasphemies which the enemies of your souls are weekly pouring forth in Salay street, foaming out their own shame, and treating the commands of God, as if they thought them the wild injunctions of the passions, the impositions of tyranny, or the dictates of folly; but listen to the voice from the Mercy seat of the Christians' God, which still proclaims a welcome to the chief of sinners—"Ho! every one that thirsteth, come ye to the waters, ye come buy wine and milk without money and without price. Whosoever cometh he will in no wise cast out. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord (the Christians' God,) for he will have mercy on him and abundantly pardon." He will extend mercy even to him who imbrued his hands in the cruel death of Suttees and infants. To despise

in any village, to swear any thing for the fraction of a shilling; and he will soon adduce sad proofs of the wide-spread subordination of evidence among the Natives. Jezebel would not find it difficult to procure agents to swear away the life of Naboth the Jezreelite."

In page 202. "He took an oath of the kingdom and nation, that they found thee not." 1 Kings, Chapter 18, Verse 10. "People in England would be astonished and appalled at the Heathen. A man's assertion or affirmation, in common conversation is seldom believed. Thus, men may be heard in the streets, in the fields, or bazars, saying to others, 'Swear you will do this!' 'Now take an oath you have not done it.' The parties then do as they are requested, swearing by the temple or its lamp, by their parents, children, and appeal to their deities for a confirmation of the assertion. Such likewise is the reprehensible practice of the very children in the schools, or the play-grounds."

* Ward's View of the Hindoos, vol. ii. p. 308.

† The Reverend Mr. Joseph Roberts makes the following observations in his "Oriental Illustrations of the Sacred Scriptures," (page 210) in illustrating 1 Kings, Chapter 22, Verse 10. "She set two men, sons of Belial, before him, to bear witness against him." "Ask (says the Reverend Author) any Judge, any gentleman in the civil service of India, whether men may not be had,

these counsels is sinful, and is an instance of high depravity. It is no less than contempt of God, and as such, is a crime infinitely heinous. To show contempt to a person who is in any degree our superior, is a greater offence, all will allow, than if he were our equal. To offer an affront to a crowned head, a much greater offence than to a private man. As every act of honor derives its value from the dignity of him who pays it; so an offence is dishonourable and base, in proportion to the character of him against whom it is committed;—the consequence then, is plain, that to show contempt to God, is an offence truly infinite; for Almighty power, made lovely by an essential union with perfect wisdom, justice and mercy, constitutes the name of God: and demands the heartfelt adoration of his creatures. To question whether such an adoration

be due to him, argues a profligate stupidity of mind; but to act as if he were unworthy of fear and love, is still more flagitious wickedness.

There has been a profane blasphemer who has lately issued a work called the "DAWN OF TRUE WISDOM"—reviling the religion of your MASTERS AND PROTECTORS, and venting bitter and disdainful slanders against the Messengers of Truth, couched in terms so blasphemous, as to cause a sacred horror to chill the blood, proving in the strongest terms the natural enmity of the human heart. "*The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned.*" While reading that blasphemous production, how forcibly do the words of Job strike the mind: "*Man is born like the wild Ass' colt;*" id

* *The Dawn of True Wisdom.*—This (Tract) was written by Kathirvela Kaviravar, who conducts the principal Tamil Poetry, Rhetoric, Prose Compositions, and Public speaking in the preaching hall belonging to the congregation who profess the Four Vathams, and printed at the Calvicalaum Press belonging to Umabathi Moodelliar of Seithapuram.

Let us always worship the feet of the god revealed in the four Vathams, that the doctrine (therein contained) which is a great praise to the six sects, might cause the dawn of true wisdom to shine, remove the darkness of false philosophy, and continue for ever, in order that men might not be entangled in the net which the ignorant and sophistical Pathiries spread for them.

1. I will describe briefly in thirty verses, the manner in which the (doctrine of the) Trinity, and the name of Protestantism came into the world; the mode of God's existence in heaven; the manner in which cruel hell as well as heaven were created; the way in which the Israelites entered (Canaan) by a stratagem; the way in which Satan himself cursed God; and the way in which the filthy gospel was introduced (into the world.)

2. Having fixed your mind on the true subject (now under consideration) and dipped into the flood of exceeding joy which is difficult to be conceived, see, my friend, (how that) Luther, in order to fill his stomach of a span long, gratify his lust upon some villainous flesh eating woman, give vent to his indecent rage; and indulge in the drunkenness of stinking liquor, fabricated a book, called it the "Bible" and sent it abroad into the world.

3. Through revenge it was that the vile sinner sent it abroad into the world. In order to cast a great number of people into hell, he gave them a new religion. He himself, who was a murderer and a thief, shamelessly threw a stumbling block in the way of wise men of many (other) sects. He forsook the Roman religion, became enraged, and taught his doctrines with great industry, with the intention that they should fall into his horrible pit. Thus has he raised a great commotion in the earth.

4. The turbulent Matthew, Mark, Luke, and John, these four persons, having met together on the earth, and thinking that if they could sow a great lie in the world they would (as the fruit of it) experience no lack of food; these four persons (I say) separated, and whilst remaining apart (from each other) in four different countries, wrote splendidly four separate treatises on the subject which they had unanimously chosen. What shall I say of the falsehood which they have thus written.

5. Having connected themselves with this vain religion, like persons who have easily obtained a sight of heavenly bliss, these gross knowledgeable (or ignorant) Pathiries assemble, and then, like the fable of "the guilty fellow who lost his nose," leap with amazing agility from country to country, torment and bewilder men (with their preaching), draw them mildly towards them, then entangle them in a net, and eventually through pride (of having attained their object) send them into the streets, (to inveigle their countrymen into the same manner.)

6. I shall describe the manner in which Christ himself came (into the world); the manner in which wisdom and religion shone forth; the manner in which they divided (the Supreme Being) by the great fraud of representing (him as) the associated Father, Son and Holy Ghost; the manner in which the Virgin Mary brought forth her child; and the manner in which he certainly died upon the cross. Listen attentively to this artifice.

7. The twelve ignorant apostles met; after which they wandered about from country to country in quest of food, exclaiming "we shall eclipse the six illustrious sects," but with the same prospect of success as the sparrow when flying high exclaimed "I shall be equal to the kite." They taught the crooked religion of Christ, and assuming its truth desolated the faces of many (by removing from them the paint and ashes); they were emboldened (by their partial success) to corrupt the poor, and eventually they cast them into the seventh low hell.

8. The Pathiries of the East changed the nature of Popery which they call the "Roman Catholic religion," and degraded it. They spread this worthless religion on the earth, became restless, and roamed about every where. Through sheer mischief they drowned seven hundred thousands of human beings in hell, from which cruel place they will never return. Alas, alas, what shall I say! consider this attentively.

9. See, my friend, if he who is called Christ be God, why was he born as a man into the world? why did he roam about pinched with hunger? why through reproach did he fall into the hands of the devil? why was he adorned with the beautiful crown of thorns? why did he suffer stripes for the poor? Ponder well and tell me why he lost his life by dying on the cruel cross; inquire diligently into this.

10. It is a religion full of ten millions of devils: a religion which sprang from a destroying and devastating famine: a religion which makes many people catch many more: a religion which destroys the inhabitants of the world through reproach; a religion which stalks through the earth, heaping calumny; if my friend, you stumble and fall into this religion of the Christians, who have already proved the ruin of their families, you will surely have to roam about with a beggar's hand and cup.

11. They are ignorant of the Independent and the Supreme God. They are senseless devils that roam about in misery. They have filled the world with ignorance (by their publication) of the worthless "Blind Way," the "Pleasures of Revelations," the "Hindooism's own Witness," and the religion of "Good Tidings" announced by shepherds: The Pathiries however have printed these books, that men of the world might tear and throw them away.

12. They have printed one hundred billions of books, but for what purpose? why to tie up snuff and gunpowder. If we say to them "show us the God whom you praise," they will reply, "Do not presumptuously attempt to attest the doctrines of the Bible." They go about the streets and high ways babbling and crying like women, but they get no good by it. They walk arm in arm with lustful women, and grin at them with a silly laugh. Believe me when I say, that there is no heaven for the like of these.

13. One hundred billions of people have trusted these Pathiries and thereby ruined their families. They have utterly ruined themselves by their thirst for toddy and arrack, and by their lust after virgins. Express (if you can) my friend, the number of destitute people, of suffering folks, of persons liberated from prison, and of persons beaten (by the Magistrates) who coming (to the Pathiries) let the drivel drops from their tongues, and then become sincere Christians for the sake only of rice.

14. They pretend to describe the nature of God, but they do not search and ascertain what their own nature is. "If a cow is a good one and lows well, will it not fetch a price in a village in the interior." So if Christianity which is embraced by so few be the true religion, would they go from island to island, and call to the people "come, come," just so a harlot who lays hold of persons walking in the streets by the cloth around their waist, and forcibly draws them after her.

15. They call to them saying "come, come," within a few days after, the people are caught in the net and become unsettled in their minds. They then frown upon them and tell them to be off. Insignificant (though they be) they ruin them first and then send them about their business. They then look out for fresh persons, and though they call them also to come, they have no compassion of them likewise. Alas, what shall I say of the deceit of the Pathiries! By rejecting the requests of the poor beggars who follow them, they become an obstacle to their asking alms of them the second time. Those persons who have recently joined them will come to poverty.

16. That worthless and vile fellow Arumagan left his college of learning and charity, became unsettled, turned out to be a libertine and of a covetous mind. He sunk (in poverty) was forsaken, and became quite undone. Being caught in the net of the Christians, he became bewildered like an antelope, senseless, and terrified; after which he became consumptive and leprous, and then sneaked into the compound of the Pathiries (to conceal his shame).

17. That you might not (my friend) thus sneak (into the compounds of the Pathiries) nor hide yourself, nor relent, nor go aside (when you meet with high caste men) nor go about with an empty face (without ashes or sacred earth) nor give occasion to the country folks to cry out "fy, fy upon you," do not, I beseech you, through pride and arrogance, consent to destroy yourself with the religion of Jesus; nor believe that these Pathiries are sincere men, seeing they wander about in different sects.

18. If you fix and detain the Triune and Eternal One, who is called Vishnu, Braman and Rudran, in a post, a water-jar, or an image, and believe with all the affection of your heart that the idol itself is very God, you will obtain a clear intellectual perception of the Heavenly Being. They, who with tumultuous noise deride the idol, are a stupid race. Believe not their confused orations, but quickly seek (the "Eternal One" in the manner above prescribed.)

19. I have distinctly explained to you all the methods of seeking (God). The Sitar (or Ascetics) and the Munivar (Sages of antiquity) have announced these methods to you but obscurely. The gospel, which is now decaying, is altogether a lie. The doctrine of the beef-eating Pathiries is a lie indeed. They who are acknowledged as Father, Son, Holy Ghost, Abraham, Isaac, and the rest of them, are all a lie. What I say in these thirty verses is briefly expressed. The Pathiries will soon retreat from this country.

est, not only destitute of heavenly light and wisdom, but stupid to apprehend it, like the ass, an animal remarkable for its stupidity even to a proverb, like the ass' colt, which of course must be more egregiously stupid than the dam; like the wild Ass' colt, which is not only dull, but stubborn and refractory, neither by nature possessing valuable qualities, nor capable of receiving them through any discipline; and such is the author of this production (quoted at foot) and how has he treated a Christian Government under which he is, and from whom his countrymen are receiving such notable favors for their moral and spiritual welfare, in conferring which, our Rulers have, in most instances, overlooked their sons and daughters, the East Indian community, who will beyond all doubt spend the last drop of their blood, in defence of their beloved fathers' religion, and possessions throughout British India—under all disadvantages and partialities, they do, and will, for ever, venerate that glorious flag of their ancestors.

This writer has made in his ignorance, a few remarks on the humiliation of our Saviour. But lest this humiliation should diminish our conceptions of his power, save the glory he manifested in the days of his flesh, is that which is most particularly related in the Gospel. Innumerable multitudes of the wretched and diseased crowded round his divine person, and instantly by him they were made whole. The dumb, the deaf, the lame, the blind, the dead were all restored by his energy upon them, to the blessing of life, or the enjoyment of their faculties. His command over the whole creation is marked in the strongest colours. For though the winds and storms are mighty, yet Jesus in his low estate only rebuked them and they were hushed in silence. The waves of the sea rage horribly, yet at His word they sunk into a perfect calm; death and the grave, though inexorable to, and invincible by mortals were not able for a moment to detain their prey when Jesus only spake "*Lazarus, I say unto thee arise.*" The powers of darkness and the strength of hell, though mightier far than diseases, storms, or death, submit to him, and entreat his favor as their irresistible, though offended Lord and Sovereign.

And what does the eye of faith behold in the cross of CHRIST? It sees there the glory of the HOLY GOD, reconciled with the good of the humbled criminal! the Justice of God, more awful than if mercy had been excluded, and mercy far more amiable than if justice had been dis-

pensed with. It sees how vengeance and forbearance meet together, vengeance on the person of the crucified Redeemer, forbearance for his sake to every believing penitent. It sees there, wrath and love kiss each other. Wrath towards the divine substitute, love to the insolvent and ruined sinner. Oh! may our souls open to receive this doctrine—it is a beam from the face of the Redeemer to them that sit in darkness and the shadow of death.

It is said that the Redeemer's death and burial in the grave indicate weakness; it is answered, that Jesus entered the grave, not as a subject, but as an invader and CONQUEROR. He stripped the King of terrors of his dominion, and rising on the third day triumphed openly "*as the resurrection and the life, in whom whosoever believeth shall never die eternally.*" The language of his resurrection was full of power, it confirmed the words of the prophets. "*Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.*"

Finally, I wish your community well in a spiritual sense, I hope and pray the Almighty will enlighten you with true wisdom and pluck you as brands from the consuming fire. Mark! the Christians' only God has already done much, and the day appears, not to be far distant, the next generation will perhaps see the wonderful work of God, in the Evangelization of British India. He has been graciously pleased to take under his fold more wretched and more obdurate and bitter enemies of his blessed religion, such as Saul of Tarsus, afterwards the blessed and great Apostle to the Gentiles, and innumerable others more fierce than your champion or writer of blasphemies against the humble religion of the Cross—and made them wonderfully useful ornaments, yea brilliant gems in the Mediator's crown. For what is impossible with man is possible with the Lord Almighty!

I remain, your humble Servant,
THE AUTHOR.

CONCLUSION.

I have been compelled to conclude this work at this stage, chiefly on account of the remaining portion of descriptives being of a nature so indecent and abominable, that delicacy impels me to cast a mantle on

20. They are unable to describe the nature of the Supreme Being. They are not clever enough to ascertain what the properties of light are. They are expert enough in the art of killing and eating flesh, but they approach not the way of wisdom. They cross the boisterous sea to reach other lands, but they have no knowledge enough to cross the sea of ignorance. If my friend, you are actually found under the influence of these idiots who spread their net to catch human beings, you will never obtain heavenly bliss.

21. Though the men who have trusted the Pathiries, and thereby lost heavenly bliss, lost their pedigree, lost their name, lost the beauty of their face so that the world now deride them, lost their ancestral property, lost their respect, so that their friends cry out "fy, fy" upon them, lost their common sense, lost their good manners, lost all the glorious privileges of their sect, and lost their prospect of success, have joined the (Christian) clan yet (as the slightest recompense for all this) they have not even bettered their worldly circumstances.

22. All such men have lost their caste, but (as a compensation for such loss) they have not become Pathiries in the world. They retain the names of their respective castes (such as) Pillai, Chetty, and Moodelly. These, who have received baptism from the lousy Pathiries, eat the refuse salt which they spit out, but will not eat their food (i. e. they receive a small quantity of their bread and wine in the sacrament, but refuse to eat with them at their tables.) The disciples call even their teachers, flesh-eaters.

23. If you request me to state clearly all the deceit of the Pathiries (listen). Their saying that a stone idol is not God, because it cannot see and hear, is a great sin, for they themselves made a "brazen serpent," set it up, worshipped it and thereby prospered. Splendid! judging as they do with such partiality, they disgrace themselves.

24. The Pathiries daily eat cow (flesh). They collect men into the deep pit of ignorance. After eating fish full of maggots, they go and preach with unwashed teeth. When they profess to teach a doctrine sweet as honey, they only proclaim the praise of a carpenter who died on the cross. If my friend, you fall through negligence (into that pit) you will walk the lanes (of the city) with a chatty in your hand and tears in your eyes.

25. They (the Christians) habitually weep and weep with flowing tears, and pretend to feel compassion for the men of the world. They revile our white ashes and call them "cow dung," but this is all vain babbling, for on Ash Wednesday they themselves burn the "Cadjan leaf, and though they know its nature (that it produces black ashes) they call it "white ashes," and rub it on their foreheads. They moreover deride our ablutions, yet they themselves administer baptism by water. This is the snare they lay (for us Hindoos.)

26. Like the fowler who deceitfully exposes the bird which he himself reared and thereby catches a flock of other birds, Pathiries hold out silver and copper coins as bribes by which they draw men into their net, with the pretence of loving them, and then drown them in the pit of burning fire which is in the midst of that thorny wilderness of cruel Christianity. So utterly destitute are they of the least feelings of humanity. I have told you repeatedly to despise and reject it. If once you are entangled in it, who will there be to show you the way by which you may extricate yourself?

27. Listen to another trick of theirs which I shall describe. If on any occasion, when you have leisure time, you go to a school-room where girls are brought up who have forsaken their natural decorum, alas, alas, it will prove your inevitable ruin. They will charge you with violence done to them, without there being any one to stand up in your defence. You will then see God even in broad day-light (or rather any thing but God, viz. your own disgrace, loss of caste, &c.) You can easily discover by the glance of their eye what their secret intention is towards you. Avoid them. You may live even by begging (in preference to associating with them.)

28. (Why be beholding to them in any respect?) To gain a livelihood there are songs for you to sing, and a world of human beings to listen to them. (As a subject) for speaking, there is the substance of the four Vathams. To lead a consistent life, there are many virtuous men who will afford you assistance (by their wise counsels). Forsake these hellish Pathiries, and follow the six sects (of Hindoo orthodoxy). Attack and drive from you the mouthings of these vagabonds. If the Pathiries come to seduce you to the entire ruining (of your souls) regard them as so many crocodiles which seize and devour men, and keep aloof from them.

29. Listen further to my instructions. The ignorant Pathiries stand and call with a loud voice (to the people to assemble), they visit the public roads, bazars, streets, by-streets, the large gates (of the city), and crowds of people wherever they meet with them, for the sake of disputation, and there they give away books of various sorts. If you come away without receiving them it will prove a loss to you, for you may receive them and afterwards sell them at the rate of one palam for a double cash, at the bazar where women buy red marks for their foreheads.

30. All the Sittar (ascetics) described but obscurely the real truth when they taught us that God was far removed from human knowledge, that he was a desolation (or subject to decay) that he is invisible and undiscernible. The flesh-eaters being ignorant (of what the ascetics taught) pronounce the worship of idols to be folly, but they who in ancient times were proficient in the sacred books of the Hindoos, obtained the grace of God by simply worshipping idols.

* (This refers to a custom among the Roman Catholics of making a cross of Cadjan-leaf, on Ash (Ashes) Wednesday, burn it, and rub the ashes on their foreheads.)

it, lest I should offend the modesty of the general reader. Nor was the obscenity of the characters the only reason, the bare idea of thirty-three-millions of gods and goddesses borne on the list of the Hindoo Pantheon is startling, but the endlessness of the matter would swell the work into so many numbers, as to inconvenience me in a pecuniary point of view, and weary my subscribers and friends. I have carefully selected the preceding subjects, and believe that sufficient has been dragged to light, to show the Christian reader the abominations of the Heathen around them (particularly as the inferior Hindoo deities are unnoticed in larger works on the same subject) to move their compassion toward the emancipation of these deluded worshippers, a very large and interesting community.

I must here state, that it was with no little difficulty, and at considerable pecuniary sacrifice, I came to the close of this expensive undertaking, which arose from want of general patronage, which I expected would be held out to me by a Christian public; the paucity of supporters has given me much inconvenience and discouragement; I found but a few who would strengthen my hands to write against Satan's kingdom, and if possible be the means in some measure of extricating some of the deluded worshippers from the blindness and corruption of idolatry. Some to whom a Prospectus and specimens of the work were forwarded, instead of encouraging me in the undertaking, declined affording me the support solicited, upon a simple plea, that they did not wish to be possessed of a copy, perhaps not wishing to know the wretchedness and abominations of that religion. Others again declined on suspicion that the work was advocating the cause of the Hindoo religion, or apologizing and compromising its tenets. Some again, after receiving a few numbers, discontinued, and considering the arrangement of the work, each Number being a Chapter, I suffered a loss, by the odd and incomplete sets, which cannot be either sold or circulated gratis. It is not necessary to enlarge upon all the varied discouragements I met with, to circulate only 250 copies of this work, one half of this number having been given away gratis—but I must here state that the object of this publication was not to benefit myself by the profits of the sale, my intention was simply to expose the whole fabric of the Hindoo religion in all its deformity, its wretchedness and misery, by bringing to light the minute histories of the numerous and almost countless attributes of the Hindoo minor Deities, and to show in a concentrated form that religion which Pagan India reveres.

I here record my sincere and very grateful thanks to those of my supporters, who have continued aiding my labours to the end, and who have read and examined these pages though perhaps with mournful interest, and have looked over the Plates with pitying eyes, and have made themselves acquainted with the disease, as well as the imminent danger of the souls of millions of our fellow men, heirs of eternity, who with all their load of guilt uncanceled rush into eternity—they are "destroyed for lack of knowledge"—and in some degree may be the means of strengthening the hands of those humble and pious labourers in the Vineyard of our Lord—to a greater activity and zeal in the conversion of souls. I must again repeat that the major part of those to whom application was made for aid in order to extend the circulation of this work, among the Hindoos, declined, under an impression, that the work was of a character, compromising Idolatry and apologizing its tenets—where, I ask, is there a word in this book to be found in its favor? It was even stated that the representations of the Hindoo Idols, published in this work, did, in a measure act upon their modesty, to them it was nonsense, to see such things, little reflecting that what they term nonsense, is destruction to millions of souls without the slightest exertion on the part of the enlightened, who in station of influence and power, are well able to provide for the souls of these wretched Idolators. Say not, "Am I my brother's keeper?"—these are the affairs of the Missionaries, I cannot interfere and aid them; I cannot bring myself to the position of the good Samaritan, to take the pains of examining the wounded souls of the Heathen around me, to administer the requisite medicines, to pour oil and wine, to assist the institutions established for the propagation of our faith. God has given each and every Christian a talent, and which he will have to account for—THE BLOOD OF THE HINDOOS WILL BE REQUIRED AT THE HANDS OF CHRISTIANS!

Every work published has an ultimate aim—so has this volume—it has been ushered into the world, and it may under God's blessing be productive of some good. The generality of the Hindoos are not aware of most of the idols and attributes represented and described in this book, as belonging to, or being part and parcel of their religion; and

such of them may read and judge for themselves, and they may perhaps reflect upon the absurdity and impurity of their religious tenets. The civilized and moral part of the community of Hindoos who are proficient in English literature may pause and contemplate on these pages, and then may be induced to compare their absurd religion with that of the Christians, and ultimately who can judge, what may be the beneficial effects.

To a reflecting mind the question naturally occurs. How is it that though centuries have passed since Britain held her sway over these heathen lands, that so little has attended the success of the Gospel; and that India is hardly evangelized. One great reason of the many that can be assigned is, the lukewarmness and impropriety of conduct among Christians themselves. It is admitted on all hands that man is better taught by example than precept—he learns more by observing how others act, than by being told how to act himself. Some portion of the Hindoo community in the present day have become by means of an English education and associating in English society, shrewd people—there can be little doubt that they have read some portion, if not the whole of our Bible and other religious and moral works, where they are made acquainted with the requirements enjoined by our religion. Similarly as many of us have an acquaintance with their Pooranums and Idolatry—with the consequent effects they bear on their minds and morals, many would have joyfully embraced Christianity, if professing Christians themselves were not stumbling blocks in their way, had we acted up fully in accordance with the special requirements of our holy faith.—"Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." Alas! India's sons can see and test the works of Christians both in the high and middling walks of life—who act in a manner quite contrary to the written word of God. Of these I shall merely dwell on a few, the most notorious, of which every day's experience bears witness.

Imagine how a Christian Government (whose chief duty was, when Providence gave them charge of this mighty empire to christianize) aided and abetted the great and notable festivals of the heathen gods and goddesses. What large donations and advances of a pecuniary kind were granted for the celebration of feasts and fasts in honor of these obscene Idols of wood and stone. See how Christian Collectors, and Christian Soldiers, were in a measure compelled to grace their processions; and will it be doubted that the populace then had reason to believe that we were doing homage to these "gods many, and lords many." Is this not encouraging these deluded worshippers and plunging them in deeper moral and religious guilt, and abominable vice, and demoralization, yea, to eternal death? This might be considered national policy, but it was virtually in opposition and defiance to the dictates of our holy religion. "For they who observe lying vanities, forsake their own mercy. What fellowship hath righteousness with unrighteousness, what communion hath light with darkness? and what concord have Christians with Belial! and what agreement hath the temple of God with Idols? For ye (Christians) are the temple of the living God; as God hath said I will dwell in them and walk in them—and I will be their God and they shall be my people—therefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing, and I will receive you and be a father unto you, and ye shall be my sons and daughters."

Myriads of the deluded worshippers of Juggernaut subscribed not voluntarily, but compulsorily to the revenues of a Government professing Christianity; and is not this the price of their blood. But thanks be to God! these days of oppression and dishonor have come to an end—reflecting the most honorable credit on a Christian Government, they have ceased, though late, from imbruing their hands in the blood of their fellow-men. This may justly be said to have been effected by the cries of the blood of those who perished under the wheels of the great Car of Juggernaut, and the stifled cries of innumerable Suttees, which ascended to heaven, and called for vengeance. We have ceased, at least, in a political view, from being parties concerned in the abominations of Hindoo Idolatry, by our disconnection with it—the strong arms of power being removed, Hindooism will totter, and its idols will eventually be left to the "moles and to the bats."

True religion has the honour and glory of God for its object. It brings back man to his allegiance to his Creator; it implants in his mind every holy and generous disposition which tends to glorify God. It requires a cheerful and universal obedience to his authority, it inspires him with gratitude, animates him with confidence towards

his Creator, induces him always to aim at his glory, and leads him to cultivate a *purity of motive in all his actions*. What shall be offered in excuse for the sins of those, who in defiance of the laws of God and man shamefully give encouragement, and openly live in the sin of fornication. The animated interrogatories to the believers at Corinth is most striking. "*What know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God and ye are not your own?*" Appropriated to God you have no right to abuse your bodies by gratifying a brutal desire of pleasure. This is the worst kind of sacrilege, this most dreadful of all profanations, the turning what is consecrated a temple for the living God—into an habitation for the spirit of uncleanness, by illicit commerce with Hindoo females. Christians dishonour their God, and the religion they profess; and instead of devoting their wealth, power, and influence in the service of Him who blessed them with rank and station, and for the spread of that holy Gospel, which he has left as a legacy to his church, thereby strengthening the efforts of the Heralds of Mercy, they do despite to God and the word of his Grace. Pagodas and other places of worship are suffered and encouraged to be erected within the precincts of Christian residences, where acts of sacrifice and abomination is carried on—and some were even so hardened that on their death-bed, when they were about to rush into eternity, with all the load of guilt uncanceled, the hoary sinners gave their property for the erection of Pagodas.

Satan smiles at seeing these Pagodas, Muntapums, &c. erected at the expense of Christians, who like Solomon have been led away to serve strange gods, perhaps at the instigation of those who serve them as wives—and he is gladdened at the thought that the money which ought, in some degree, to be appropriated as a means of supplanting him, and throwing down his strong holds, and on whose foundations, temples in honour of the KING OF KINGS, should be erected. If inquiries were instituted into the pecuniary means whereby innumerable little Pagodas, Muntapums, and other sacred Tanks have sprung up in various parts of India, the truth will easily be known, that most of them were erected through the means of Hindoo women, who have acquired large fortunes by being the help meat of opulent Christians of rank and fame. It might be asked—What, were there no temples in India before the British dominion in the East? I answer, no doubt there were in existence countless temples of Hindoo worship, erected by Hindoo monarchs, and other wealthy individuals; but when Europeans settled in India, the wealth of the inhabitants was drained, so that hardly the erection of a great and costly temple was undertaken, many were suffered to remain in a state of dilapidation—and Satan evidently appears to have discovered a novel mode, not only to strengthen the number of temples devoted to him by increasing the number of the inferior ones—and replenishing his treasury in the celebration of feasts and fasts intended to do honour to him—some portion of this wealthy contribution was acquired from European Christians! for what earthly inheritance can any Hindoo woman boast of, except food and raiment. Awful is the reproof of our adorable Redeemer. "*Woe to the world, because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!*" These are a few of the causes which move the true Christian to weep for the reproach that is brought upon his MASTER and religion. But the world exaggerates the few into many, and lays their sin upon the multitude, and therefore the Hindoo having these examples, and knowing that concubinage is a mortal sin and heavy transgression of the law, and in utter violation of our profession as followers of the Bible, reproaches the humble labourer in God's vineyard. Nor is this all—the Government of India have a standing order, strictly binding the Military, that only a certain number of European women from England should be permitted to accompany a Regiment on Service to India; by this restriction the poor Soldier is in a measure compelled to connect himself with the Natives of the land—some legally, others the contrary, but provision, in some measure, has been made, by protecting their children in the Asylums at the Presidency, and the Heathen mother from poverty is compelled to have recourse to these laudable institutions than plunge her offspring into want and degradation.

Natural affection should influence Christian parents to be solicitous for the salvation of their children. Were a parent to leave his child, alone in paths beset with beasts of prey, and full of covert precipices, would not his scandalous negligence, or wanton barbarity shock every human heart? Or were a parent to leave his child hastening to poverty, to a jail, and an infamous death, without using every method to reclaim him. What words could express his guilt! Ask the poor im-

prisoned; the cause, and he would answer: "*Not the cruel rigour of my creditors toward me, not any unavoidable losses in trade, but early vice, and headstrong passions, never controlled in my education by religious instruction, never disciplined by the fear of God—brought me to this shameful house of my prison! My parents were the first, and the most effectual instruments of my ruin!*" And oh tell it not in Gath, publish it not in Askelon, lest the Philistines rejoice. Several Christian parents in India, men who have received a liberal education, moving in the highest ranks of life, rolling in affluence, stifling the feelings of nature—have consigned their children to degradation, and damnation, by delivering them into the hands of their Hindoo or Mahomedan mothers, who deprive them of a Christian education, attire them in their costume, and exposed to infamy and vice, they soon imitate the life of their parent, in those hot beds of corruption—a Brothel.

"What man, hearing this, doth not hang down his head,
"And blush to think himself a man."

Oh cruelty! thou canst not have a fiercer name! the lion, the wolf, the serpent, or the untamed ox, have some regard and protect their offspring. What appellation then canst thou brand on this monster! It would be grievous to the writer and the reader to dwell longer on this picture. Daniel's advice to Nebuchadnezzar will be a useful hint, to quit sinful habits and do good with our property. "*Wherefore oh king! let my counsel be acceptable to thee, and break off thy sins by righteousness; and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity.*"

Finally, let the true Christian be grateful for the mercies vouchsafed to him, and cultivate a purity of motive in all his actions and whatsoever he doeth, let him do all to the glory of God—ever bearing in mind the threefold prohibited glory—and the Christian's exclusive glory. Let not the wise man glory in his wisdom, neither let the rich man glory in his riches; for neither learning, nor power, nor wealth are the sources of happiness ordained for men; but him that glorieth, glory in this, that he understandeth and knoweth God—and may this knowledge enable him to breathe out that ardent prayer of the apostle. OH THAT ALL, WHO HEAR THE SOUND OF THE GOSPEL, WERE NOT ALMOST, BUT ALTOGETHER CHRISTIANS. O THAT THE TONGUES OF MEN AND ANGELS WERE EMPLOYED, AND THE ARM OF THE LORD REVEALED TO COMPEL OUR FELLOW-SINNERS TO COME IN, THAT HIS HOUSE MIGHT BE FILLED. GOD BE MERCIFUL UNTO US AND BLESS US AND SHOW US THE LIGHT OF HIS COUNTENANCE: AND BE MERCIFUL TO US—THAT THY WAY MAY BE KNOWN UPON EARTH, THY SAVING HEALTH UNTO ALL NATIONS. Let us at the same time acknowledge before a gracious God, and do so with grief, the sad and ruined state of our world, by the sin and apostasy of man. The soul, which was originally a garden of beauty, is now a wilderness of deformity. Let us rejoice and be thankful to God, that he has not forsaken and abandoned our sinful world. In His gracious wisdom he has contrived a plan by which the depravity of sin may give place to the beauty of holiness. Let us adore Him, for his display of Almighty power, by which, in instances innumerable, the wilderness has been changed into the fruitful field. O may the Lord continue and increase the displays of his gracious power, and look down on Pagan nations, especially the Hindoos and Mahomedans among whom we dwell—and myriads of other human beings, which present the sad spectacle of a moral wilderness, where grows nothing but the thorns of corruption, and where the devouring dragons of lusts and hideous passions so alarmingly prevail. O may the God of salvation look down on this vast, this dreary, this superstitious, and extensive moral desert of Hindoostan, and make the wilderness and the solitary place to rejoice under the Gospel sound. Cause the desert to be glad under the fertilizing influence of Gospel ordinances, and to blossom as the rose. May Jesus, the true rose of Sharon, be planted in every land, that all nations may be captivated with his beauty and refreshed by his fragrance.

Let us pray in behalf of those new Hindoo Converts to Christianity, our brethren beloved in the Lord, that they may not be in doubt, or fearful—but be strong in faith and fear not. May they rejoice that God the Saviour has taken them as members of his household, and has worked out a glorious salvation for them. May the Lord have mercy and retrieve those Christians who are spiritually blind, and open their eyes to see their sinfulness and misery—and quickly forsake their carnal connection (whatever it may be) with the Hindoos, which has and is bringing reproach and infamy upon the true Christian community in this Heathen land. May the Lord, by the influence of his blessed Spirit, persuade all men to hear the Gospel—and when they hear it may grace be given them to conform to it.

THE END.

